1004. C. 1

Six Severall TREATISES:

1 *The Promises made and fulfilled in Christ.*
2 *Absolute Promises made to sinners, as sinners.*
3 *The Life of Faith, and in particular,*
In { *Justification.* / *Sanctification, and* / *Expectation.*
4 *The Saints Anchor rightly cast.*
5 *Christs New Command.*
6 *Of Offences.*

By the late worthy and faithful Servant of Jesus Christ *John Tillinghast.*

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To the Reader,

IT *is a matter of* Lamentation *to thoſe who are left behinde, that ſo many* Sons of Sion *are tranſplanted to eternity, whoſe* Counſels, Praiers, Experiences -- *might have been very uſeful (if the Lord had ſeen it good to continue them on earth) towards the directing, helping, and comforting, many weak, doubting, and deſpondent ſouls in their journey towards Heaven. And amongſt others in our day, the death of that* gracious, *and* ſweet-ſpirited man, *Mr.* Tillinghaſt, *deſerveth much to bee* lamented. *But there is matter of* rejoycing *in the midſt of our* mourning *for the Saints, in that,* death *bringeth them to the* poſſeſſion of thoſe Promiſes, *which before they were but heirs under age unto. As Chriſt ſaid to his Diſciples,* John 14. 28. If yee loved mee, yee would rejoyce, becauſe I ſaid, I go unto the Father, for my Father is greater than I. *So, if wee rightly*

loved the Saints, wee would rejoyce *when they go unto the* Father, *for then they receive the* End *of their Faith, and then they* injoy *the* chiefeſt *object of their hope, even* eternal life.

And it is our great mercy, who ſtill remain, that although the Author of the enſuing Treatiſes, was plucked away like a bloſſome in the prime, yet hee hath left us ſo many uſeful Inſtructions about the Promiſes, *the* life of Faith, *and* hope, *&c. that it may bee ſaid of him, by theſe,* hee being dead, yet ſpeaketh. *Wee forfeited all our mercies in the firſt* Adam *by ſin, and could never have attained unto grounded hopes of grace, or glory, if the Lord had not vouchſafed to enter into Covenant with us, in, and for the ſake of Chriſt, the ſecond* Adam. *But now there* are given unto all that are in Chriſt, 2 *Pet.* 1. 4. exceeding great and precious promiſes, that by theſe they might bee partakers of the Divine nature.

Promiſes *are divine* Engagements, *wherein* (*as with reverence wee may ſpeak it*) *the Lord doth pawn his own faithfulneſſe for ſecurity to our faith and hope.*

Oh what matter of admiration is here! that the God of glory ſhould condeſcend ſo far as to come under Engagements *to poor, ſinful*

ful, and unworthy creatures? and ſtill there is more matter of aſtoniſhment, if it bee conſidered, what glorious things *are put under* Promiſe *to the Saints, even* God himſelf, *Heb.* 8. 10. This is the Covenant that I will make with the houſe of *Iſrael*, after thoſe daies, ſaith the Lord, I will put my Laws into their minde, and write them in their hearts, and I will bee to them a God, &c.

Chriſtian, what wouldeſt thou have more? is not God thy all in all? is there not enough in God to anſwer all thy deſires, to ſatisfy all thy longings, to ſupply all thy wants? behold, thou haſt him in the Promiſe, *hee hath made over* himſelf *to thee in the way of a* Covenant, *hee hath* engaged himſelf *to bee thy God. If the Lord had promiſed only earthly injoyments, health, wealth, though it had been in great abundance, and mountains of gold, and heaps of Pearls, &c. yet it had been nothing in compariſon of this, to ſay,* I will bee thy God.

Thou art rich indeed, who art in Chriſt, all the Promiſes *are thine, and ſo God thine, and therefore all thine. Thou mayeſt in all ſtraits, exigencies and neceſſities, go to God in the way of the* Promiſe, *for the improvement of any of his* Attributes, *that thou*

standest really in need of the use of, for they are all engaged *for thy advantage. When Satan useth his policy against thee, then thou mayest say, Lord, thou hast* promised *to bee my God, and so thy* Wisdome *is* engaged *for mee; O! let mee finde that improved, for the defeating my subtil enemy in his enterprizes.*

When thou art assaulted with strong temptations, which thou art no way able to withstand, or haste some great difficulty in the way to hinder thee in comming up to any duty, or to obstruct thee in the exercise of any grace, as faith, patience, humility, &c. Then thou mayest say, Lord, thou hast promised *to bee my God, and so thy* Power *is mine. O now let it bee improved for my help and assistance against these difficulties which are too strong for mee to overcome: and so for all other* Attributes *of God, thou mayest in all times of need claim an interest in, and by the* Promise *plead a laying of them out for thy good.*

I am perswaded that many of the fears, doubts, disquiets, &c. of many Christians, about their eternal conditions, and their great distances from assurance, take their rise hence, because they do not clearly understand, or are not throughly perswaded, that the way of Gods

making

making over himſelf unto ſouls, is the way of a Promiſe; *that a* Covenant *is that whereby the Lord giveth us hold of himſelf in this life, and whereby hee giveth us aſſurance of all the bleſſings which are to bee injoyed in another, and a better life. Were they heartily and explicitely convinced, that the injoyments of God which they are to look for here, muſt bee by Faith, and ſo through the glaſſe of a* Promiſe, *then they might finde that they have had many ſuch injoyments of God, which they have overlooked.*

The great temptation of this age is, to look more to a life of ſenſe and feeling, than to a life of Faith, to look more to a Chriſt within, than (in the way of a Promiſe) *to a Chriſt without. Many will own nonꝰ as injoyments of God, but inward feeling of ſupports, quickenings, enlargements, conſolations, &c. It is no longer than they injoy theſe, that they think they injoy God; whereas they ought to let out their hearts in the way of a* Promiſe *to God, through Chriſt for ſuch mercies, when they are under the deepeſt ſenſe of the want of them; and there are as real injoyments of God in ſuch out-goings of the heart to God, as in thoſe ſenſible incommings of joy and comfort, &c. For, the* life of Faith *conſiſteth in ſuch an outgoing of the whole heart in the way of a* Promiſe,

miſe, *Chriſt-ward; hence Faith is called a coming to Chriſt*, John 6. 35. Hee that [commeth to mee] ſhall never hunger; *this is expreſſed by beleeving in the latter end of the verſe* [hee that beleeveth on mee ſhall never thirſt.] *So that Faith is the motion of the whole heart Chriſt-ward; Faith doth not conſiſt ſo properly in beleeving that Chriſt is thine, or that thy ſin is pardoned -- as, in the letting out thy heart to Chriſt in the way of the* New Covenant, *for his righteouſneſs, and the remiſſion of thy ſin, &c. And if this were duly conſidered, ſouls would never in their loweſt, ſaddeſt, and moſt deſerted conditions, bee ſhy of beleeving; for who can queſtion at any time whether they may thus let out their hearts to Chriſt, or no? and yet the doing this, is beleeving, yea the propereſt act of Faith conſiſteth therein; and if at any time a ſoul bee inabled by grace to this, then it hath a ſweet injoyment of God and Chriſt in the* Promiſe, *though ſenſible quickenings, &c. bee wanting, for no act of Faith can bee without an injoyment of God.*

If thou bee'ſt inabled with thy whole heart, to take hold of Gods Wiſdome, *and* Power, *&c. in a* Promiſe, *thou deſt as really injoy God, ſo long as thy ſoul ſticketh cloſe to him there, whileſt the ſenſible improvements of*

thoſe

thoſe divine Attributes, *ars denyed thee, as thou doſt afterward, when theſe are granted. And the ſame may bee ſaid for any* promiſed *Mercy, if the heart bee throughly drawn out Chriſt-ward in the way of the* Promiſe *for it, in its proper ſeaſon, as when that mercy is ſutable to the preſent condition, &c. there is as real an injoyment of God in ſuch a waiting for it, as in the after fruition of it; for there is the* life of Faith *before it is afforded, and Faith cannot be without a fruition of God. The Proper time of* Abrahams *acting Faith for* Iſaac, *was before* Iſaac *was given*, Rom. 4. 19. And being not weak in Faith, he conſidered not his own body, now dead --- *verſ.* 20. Hee ſtaggered not at the Promiſe of God, through unbeleef, but was ſtrong in Faith, -- *So that injoyments of God by Faith, may be as well before, as when a* promiſed *mercy is afforded. I do not ſpeak againſt looking for ſenſible feelings of Chriſts preſence within, in enlargements, and quickenings, &c. but againſt judging theſe the only injoyments of God, and againſt looking more for theſe, than for out-goings of heart to Chriſt by Faith; whereas the beſt way to attain more of theſe, is to act Faith on the Chriſt of God, who is without us, in the way of a* Promiſe *for them. The Lord would take care of*

Chri-

Chriſtians comforts, if they were more carefull to own his faithfulneſſe in his Promiſe.

And if you would bee ſucceſsful in any of your dealings with the Promiſes, *then bee ſure that your ſouls do claſp hold of Chriſt therewith,* for all the Promiſes in him are yea, and in him Amen.

And ſeeing the faithfulneſſe *of God is* ingaged *for the accompliſhment of all* Promiſes. *Oh what ſweet incouragement doth this afford, to* exercife hope *on him, for all thoſe mercies which are* promiſed, *and which wee are yet without!*

Chriſtians are exceedingly backward to the exercife of this grace of Hope, *which might bee of admirable uſe to them; and moſt averſe to exercife it about eternal life, which is the higheſt and chiefeſt object of it.*

Some hope, *not only for temporal, but alſo for ſpiritual mercies; neceſſary in ſome conditions they are exercifed in, as under deadneſs of heart, they* hope *for quickenings; under ſtreightnings, they* hope *for inlargements; under witherings, they* hope *for flouriſhings of grace; but where is the ſoul that is* hoping *for the glory of God?* Rom. 5. 2. *A* hoping *for Heaven, and the life to come? it is the caſting* hope within the vail *that rendreth it*

of

of use as a Soul-anchor, *that secureth against the storms of affliction, and temptation which are met withall in this World.*

A great reason of the sinking of many under these, is, because they cast away their anchor (*the* hope *of eternal life*) *when the tempest riseth highest, and when they have most need of it. It is very sad to observe, that carnal men are so high in their* Hopes *for heaven, who have no grounds for* hoping; *and on the other hand, that Christians are so low in their* hopes, *who have such firm grounds for them.*

There is 1 A hope of desire. 2 A hope of Assurance, *or Confidence.*

Christians, you may sometimes bee under such doubts, and questionings about your conditions, as you may not be able to conclude with a hope *of confidence, and* Assurance, *that you shall injoy God to all eternity.*

But a Hope of Desire *after the injoyment of God as the chiefest good, as reckoning nothing such a matter of* Hope, *as a full fruition of him, and Jesus Christ to all eternity, this* Hope of Desire *under the saddest desertion you may keep up, and sinne if you do not,* Cant 3. v. 1,2. Cant. 5, 6. *The Spouse sought her beloved, when hee had withdrawn himself. As under the hidings of Christs face, the saints may have a* Hope

of

of Deſire *to ſee his face again on earth, ſo as well may they then long to ſee him face to face in heaven.*

The Saints *ſhould ſay, when will the bridegroom of our ſouls come? when ſhall wee have full fellowſhip with him? when ſhall wee have full imbraces in his armes? when ſhall wee injoy the* Promiſed *everlaſting reſt? when ſhall we have a full freedome from all ſinne, and ſuffering? thus* Paul *had a* Hope of Deſire *to bee diſſolved that hee might be with Chriſt,* Phil. 1.23. *and* Rom. 8.23. wee groan within our ſelves; *that implyeth a wearineſs of the preſent Condition, but the inducement was the* hope *of Glory;* (waiting for the adoption, the redemption of our body) *but where is the ſoul that is under a wearineſſe of its preſent Condition, not barely to be freed from burdens and afflictions, but out of a want of heavenly glory, and a full communion with Jeſus Chriſt, O Chriſtians! you can never want a ground thus to hope, and therefore put on your* Helmet, *the* Hope of Salvation, *caſt forth the* Anchor, *and that* within the Vail, *that your Lord may finde you looking for the* bleſſed Hope *of his coming.*

We ſhall add no more but this, that the Lord, graciouſly granted us the priviledge to be ear

witneſſes,

witneſſes, that diverſe of the Sermons in theſe Treatiſes, for the ſubſtance of them (giving allowance to ſuch defects of the Emanuenſis, which cannot but bee expected ordinarily) were Preached by that Servant of Chriſt Mr. Tillinghaſt, *and others are, as they were found in his own hand-writing; Some Sermons are wanting, but could not be gained; yet theſe being ſo uſeful, we were unwilling the World ſhould be without them; ſo deſiring that the bleſſing of Chriſt may accompany theſe labors,*

We remain

10 Month
24th day
1656.

Thy Servants
for Jeſus ſake.
Samuel Petto.
John Manning.

THE

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2 *A* bad *Offence given; what that is in three particulars.* ibid. 281
Offence taken, likewiſe is good, and bad.
1 *A* good *Offence taken, what that is, in two particulars* ibid.
2 *A* bad *Offence taken, what that is; in five particulars.* p. 282
Caſe 1 *How far am I to* have reſpect *unto that Offence, which another doth, or will take? Anſwered.* p. 283
Queſt. How may wee know when the *riſe* of an Offence is from wilfulneſſe only, or from weakneſs and wilfulneſs together? *anſwered in eight particulars,* ibid. 284
Caſe 2 *What is to bee done, when the caſe is ſuch, that I muſt offend* on the one hand, or the other? *or thus, when the caſe is ſuch, that* I *ſtand between two parties, contrary to each other, and muſt offend the one of them, whom am I in this caſe to chuſe to offend? anſwered.* p. 285, 286, 287

Rom.2

Rome Ruina Finalis, Anno Dom. 1666. *Mundiq; finis ſub quadrageſſimum quintum poſt Annum*; Or, A Treatiſe, wherein is clearly demonſtrated, that the Pope is Antichriſt, and that *Babylon*, the City of *Rome* ſhall bee utterly deſtroyed, and laid in aſhes, in the year, 1666. And that the Turk will ſhortly after bee deſtroyed by fire from Heaven; preſently after which, will bee the ſecond comming of Chriſt, and general Reſurrection, &c. Sold by *John Sherly* at the Pellican in *Little-Britain*, and by *Sam. Thompſon* at the white Horſe in *Pauls* Church yard, and *Livewell Chapman* at the Crown in *Popes-head-Alley*.

Reader,

SEveral Errata's may have eſcap't the Preſſe, which thou art deſired to have an eye to, ſome few I thought good to note, being a little too groſs to let paſs without a mark.

Page 189 line 5, and 6. leave out, *and a great time*; line 23 read *of the waters of life freely*; line 32 read *unto any time*; line 33 read *then wee were undone*.

The Promiſes made, and fulfilled, in Chriſt.

2 Corinth. 1. verſ. 20.

For all the Promiſes of God in him are yea, and in him, Amen.

THe Holy Ghoſt tells us, *Hebr.* 6. 17, 18. That *God willing more abundantly to ſhew unto the heirs of Promiſes the immutability of his counſel, confirmed it by an Oath, that by two immutable things, wherein it was impoſſible that God ſhould lye, we might have ſtrong conſolation.*

Anſwerable hereunto our Text preſents us with two *immutable things*, as the ſure and certain foundation of all our inward ſupport, and Chriſtian conſolation;

The firſt is the *Promiſes of God*, which are immutable, *yea, and Amen.*

The ſecond is the *Son of God*, Jeſus Chriſt, in whom theſe Promiſes are, who alſo is immutable, *yeſterday, and to day, and for ever the ſame*, as *Heb.* 13. 8.

The words are an Universal Proposition, wherein we have,

1 *A subject*, the Promises of God, to which is added a note of Universality, ALL the Promises of God.

2 Something *Predicated* of this subject, and that is,

1 That all these Promises of God are in Christ, IN HIM, IN HIM, twice used, that is in Christ, whom the Apostle had spoken of, vers. 19. the Son of God, Jesus Christ, who was preached: - *in him*, denotes the same person here as there, and there it is expressly spoken of Christ; Christs Person is the Store-house of all the blessed Promises of God. If we would partake of any Promise, we must look to Christ for it.

2 That all the Promises of God *are true and faithful*, and shall most certainly upon this account, because they are in Christ, be fulfilled. This the Apostle shews, in saying that the Promises in Christ are *yea, and Amen*; that is to say, they are true, faithful, constant, immutable, unalterable, shall most certainly be accomplished; for as *yea and nay*, in the eighteenth verse being joyned together, do signifie as much as inconstant, mutable, variable, uncertain, &c. *Our words towards you was not yea and nay*; that is, the Doctrin in which we, my self, *Silvanus* and *Timotheus* preached among you, it was not an uncertain doubtful Doctrine, a Doctrine which wee sometimes call truth, and sometimes error, which wee preach up one day, and preach down the next; no, but

in him was yea; that is, the Doctrine of Christ which we preached amongst you, it was *yea*; that is, a true, faithful, immutable, unalterable Doctrine, that which we do, and ever shall own for truth; so that when the Apostle saith, *The Promises of God are yea*, it is in effect to say, they are true and faithful, &c. *Amen* likewise signifies as much as *yea*, it being an adverbial speech, signifying the truth and certainty of the thing which we speak of; hence *Revel.* 3. 14. to shew the truth and faithfulness of Christ, hee is called *the Amen*.

Now whereas the Holy Ghost useth two words of like signification, it serves to strengthen our faith the more in the assurance of this, that the Promises of Christ are true and faithful, and shall certainly be fulfilled; as much as if he should speak it over and over, the Promises of God in Christ are true and faithful, yea verily they are true and faithful.

The words thus opened, shut up themselves again in this general Proposition, *viz.*

Doct. *That all the Promises of God, made to sinners in Jesus Christ, shall most certainly be fulfilled and accomplished.*

This general doth branch forth it self again into these particulars, *viz.*

1 That *all the Promises of God run in Christ, or are made to us in Christ.*

2 That *all the Promises of God, made to us in Christ, shall most certainly be fulfilled.*

Propos. 1. That *all the Promises of God run in Christ, or are made to us in Christ.* This in the general may bee made to appear from that

known distinction of the Promises, which ranks them into *Absolute* and *Conditional* promises of grace, or unto grace; both which run *in Christ*, are made to us *in Christ*, onely *in Christ*.

1 *Absolute promises*, such wherein God requires nothing of the creature, but gives all freely, they run all *in Christ*, and are made to us *in him*, and the good things promised in them are conveyed to us through him, and no other.

Of this sort are all those promises of the New Covenant, wherein God promiseth pardon of sin to us, to make us his children; promiseth his Spirit, sanctifying grace, obedience, persevering grace, heaven, *&c.* all these are made to us *in Christ*, who therefore is called *the Mediator of the New Covenant*, Heb.8.6. Chap.12.24. *Messenger of the Covenant*, Mal. 3.1. *Prince of the Covenant*, Dan.11.22. His blood is called, *The blood of the Covenant*, Zach. 9.11.Heb.10.29.Chap.13.20.

Yea he is called, *The Covenant it self*, Isa.42.6. Chap.49 8. to shew that all absolute promises such as are the promises of the New Covenant they run all in Christ, who is the Messenger, Prince, Mediator of this Covenant, yea the Covenant it self; so that there is not any one absolute promise in all the Book of God, but it hangs upon Christ, it runs in him, is made to sinners in him, fulfilled for him, *&c.*

2 Sort of Promises are such as are *Conditional*, or promises *unto grace*, wherein God promiseth such and such good things to his chil-

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dren being so and so qualified: Now all these promises as well as the other that are absolute, are made to sinners *in Christ*, who is as I may so say, the first qualified person. For, look as the first *Adam* being a publick person, and the common stock, and root of all mankind, did by his fall or disobedience, draw all the threatnings of the just and holy Law of God upon himself first, and then by way of natural conveyance did derive them unto all his posterity after him, because standing for them as a common person in their room, and they coming forth of his loyns; Even so in like manner, the Lord Jesus Christ our second *Adam*, being a common person as the first *Adam* was, and the stock or root of all his seed, hee by standing and fulfilling the Law of God (which the first *Adam* brake) did draw all the good things promised therein unto himself first, and then by way of spiritual and supernatural conveyance, derives them unto all those which are his seed. So that there is not one promise of the Law of God, but it centers it self, as I may so say, in Jesus Christ, who hath fulfilled this Law of God, and from him is given forth both that grace to which the promise is made, and also that good thing whatsoever it bee, which is promised to that grace.

By this in the general, wee may see how that *all the promises of God, whether those that are absolute, or whether such as are conditional, they do all run in Christ, and are made to us in Christ.*

Having thus in general cleared up this truth, I shall come now more particularly to shew you,

1 *The truth of this*, that it is so.
2 Some *reasons why* it is so.
3 Shall *apply* it.

In order to the clearing of the thing that *it is so*, I shall premise this, *viz.* That those several promises of grace, glory, *&c.* good things here and hereafter, which the Father hath made to Christ, they are not made to him for himself, he in this respect having no need of them, or that the Father should make promises of such things to him, he having a proper right in, and unto all these things, by vertue of his co-equallity with the Father, yea injoying and possessing of them; and therefore hath no need in respect of himself, that these things should bee given to him by promise, which are his by proper right, but they are made to him respectively, as hee is our Surety, and common person, occupying our room, and standing in our stead, who of ourselves, had no right to any of these things, no nor Christ neither, though hee had a personal right as co-eternal, and co-equal with the Father, yet as hee stood for us. and in our stead, had no right but what hee hath by promise.

Now then, if this can bee cleared, that all the promises of God are made to Christ, taking this for granted which wee have premised, and which in it self is also clear, that they are made to Christ not for himself, who had no need to have these things given to him by promise; but for us, whose Surety hee is, and common person, then will the result bee clearly and evidently what wee have laid downe and asserted,

That

That all the promises of God made unto us, are made unto us in Christ.

The thing therefore to bee cleared is, That all the promises *are made to Christ*, which being cleared, the other follows, That they *are made to us in Christ.*

To clear this, I shall begin with the first promise that ever was made to mankinde since the fall, *viz.* That promise made to *Adam*, Gen. 3.15. which as it is the first promise which ever fallen man heard of, so it is the grand promise (as I may so say) that upon which all the other promises hang, and have their dependance, and therefore look how this promise runs, to whom this is made, wee may conclude (this being the grand leading Promise) that all the other go in the same way, run to the same person.

Now if you read the words, you shall see it clear, that the promise is primarily made, not to *Adam* but to the *Seed of the woman*, i.e. *Christ*, *The Seed of the woman shall* --- God doth not make a promise to *Adam*, that hee shall *break the Serpents head*; but the promise runs first to *the Seed of the Woman*, that is Christ, that hee should do it, and to *Adam* through the *Seed of the Woman*, i.e. *Christ.*

And further, if wee come downward to *Abrahams* time, and look to the renewal of the promise with him, wee shall finde that it still runs to Christ, and is made to him, *Gen.*22.18. The promise is made to *Abrahams Seed*, now that is expressly meant of Christ, as appears, *Gal.*3.16.

Yea further, this is clear from the Levitical types and shadows, which as they were shadows, so may I say, they were promises of good things to come, representing things to the spiritual eye, as done already, and injoyed already. Now what did they all point out to us, but onely Christ?

All the Sacrifices, Oblations, *&c.* of the Law did point out Christ, and did all center in him the great Sacrifice.

Onely there is this difference betwixt Types and Promises, the Type is terminated, and hath its end in the Antitype, so soon as the thing typified or shadowed cometh, the type or shadow, ceaseth any longer to bee; but not so the promise; for although the good thing promised bee performed, yet the promise remains still, so that in case a poor creature have had such a mercy, and lost it again, yet hee may go to the Promise again and again for it.

I might further illustrate this from some Titles given to Christ in Scripture, as of a *Husband*, an *Heir*, hee is *the Heir of all things*, therefore made to him as the primary Heir, therefore all come by a Mediator, Christ is the *Way*, therefore no coming down of promises but in Christ; but I pass this over.

Quest. *Why is it so?*

Answ. Because *God would hereby convince the creature that he is fain.* Whilst *Adam* stood, all promises and mercies, did immediately come from God to man without the intervening of a Mediator, or middle person; but now man being fallen, God will not make him so much as one promise of

of a mercy, nor bestow one mercy upon him, but through another; that so the creature may come to see that he is fallen from his first station, and is not now in that station that once hee was.

2 Because *God would hereby convince the creature of that absolute necessity that he hath of Christ, and closing with Christ*: Why? Because all the promises are made in Christ, and therefore without some close with Christ, the creature cannot assure himself of any of those good things held forth in the promise to be his. Thou canst not enjoy a promise without a Christ, a promised mercy without a Christ, no special, spiritual priviledge, but promised to Christ. So that the necessity doth hereby appear, though thou mightest attain much of morality, yet thou canst not hence attain to interest in any peculiar promise without Christ. So that if thou hast not Christ, thou canst not call God Father, nor canst not say thy sins are forgiven, *As many as received him, to them hee gave power to bee called the Sons of God*, Joh. 1. 12. *In whom wee have redemption through his blood, the forgiveness of sins*, Eph. 1. 7.

3 Because *God would have us to pitch our faith upon the person of his Son, and not barely upon the promise*; and therefore hee hath so ordered things in his divine wisdome, that the promises should all hold on Christ, and bee *Yea and Amen* in him. Had God made promises to souls, and these promises not made to them in Christ, wee should sit down and take up our rest short of Jesus Christ, we should pitch upon the promise, and rest there, never looking any further, nor so much as once eying Christ himself; but now God hath

linked

linked all his Promises to his Son, yea stored them up in him, that so our faith might look further than to the bare Promise, to the person of Christ, in whom all these Promises are, and so take up our rest in Christ himself, not in the Promise. Hence Christ himself is the great Promise, God first promiseth him, and all the other Promises are ours by vertue of our right to, and interest in him first. All good things are given, first by giving Christ; there is a Christ first, and entertaining of that Christ, *how shall he not with him give us all things?* Rom. 8. 32. As to instance in the Promises God hath made of pardon and forgiveness, these Promises are not (as one saith) as the pardons of a Prince, which meerly contain an expression of his Royal word for pardoning, so as we in seeking of it doe rest upon, and have to doe only with his Word and Seal, which we have to shew for it; but Gods promises of pardon are made in his Son, and are as if a Prince should offer pardon to a Traytor upon Marriage with his Childe, whom in and with that pardon he offers in such a relation; so as all that would have pardon must first seek out for his Childe. So we, would we have pardon, we must first look out to Gods Son, whom hee freely offers in Marriage to us first, and so then after solemnization of Marriage between Christ and our Souls, the promises of forgiveness, and all other promises are ours; for having first a right to the Person of him who is *sole Heir* of the Promises, we have a right to, and an interest in all those Promises he is Heir of.

As

As when a man Marries a Woman, his Marriage to her gives him a right and title to all her estate; so our Marriage to Christ himself, is that which gives us right and title to all those precious Promises that are in him, and all the good things promised in them.

4 Therefore hath God made all his Promises in Christ, *that so the Person of his Son might be in more esteeme with us.* Hence it follows, that a soul married and united to Christ, hath by vertue of this Marriage-union, and the relation he stands in to Christ, a right and title to every Promise in the Book of God, and hee may boldly go and lay claime to the same, as his own and proper right, by vertue of the intereſt he hath in Christ as a Husband, in whom are all the Promises. If he meet with a promise of *forgiveneſs of sin*, as that *Isaiah* 43. *verſ.* 25. he may go to it, and lay claime to it, and challenge it as his, and say, the Promise of forgiveneſs of sins it is mine. it belongeth to me, my sins are done away, for it is in Christ and I have chosen him for my Husband. If he meet with a promise of *Sanctification*, as that *Ezek.* 36. *verſ.* 26, 27. he may challenge it as his, and say, this is mine, and I shall be Sanctified, God will give me a new heart, &c. So if he meet with a promise of *Teaching*, as that, *Joh.* 14. 26. *But the comforter which is the Holy Ghoſt, whom the Father will send in my name, he shall teach you all things.* So when he meets with a promise of *ſtrengthening and ſupporting grace*, in a day of temptation, hee may lay claime to it, as that, 2 *Cor.* 12 9. *My grace is ſufficient for thee.* So when

when he meets with a promiſe of having *ſinne mortified* in him, as that, *Rom.* 6. 14. *Sin ſhall not have dominion over you.* So when hee meets with a promiſe of *life and quickning*, as that, *Joh.* 14. 19. *Becauſe I live, yee ſhall live alſo.* Of *Fruitfulneſs*, as that, *Pſal.* 92. 14. *They ſhall ſtill bring forth fruit in old age, they ſhall bee fat and flouriſhing.* So when he meets with a promiſe of *Perſeverance*, as that, *Jerem.* 32. 40. *I will put my fear in their hearts, that they ſhall not depart from me.* So, when with a promiſe of having his *Prayers anſwered*, as we have many, he may challenge it. Thus a ſoul married to Chriſt, can come and challenge, lay claime to every Promiſe, as a Wife can challenge the Goods of her Husband as hers, ſhe having a propriety in them, which another Woman who doth not ſtand in ſuch a relation to ſuch a perſon cannot.

5 Becauſe *God would have his Son Chriſt to be all in all*; Gods deſign is to advance his Son, and make him all in all, not only in himſelf, but to us, that we might look upon him as all in all, and account him our *all in all*; and therefore all the Promiſes God hath made to us, are made unto us in him, ſo as that whatſoever we ſeek for, we might finde it in Chriſt, and acknowledge him (as he is) *all in all.* Therefore all the promiſes of our Juſtification, pardon of Sin, &c. are in him, that Chriſt might be *all in all* in that. The promiſes of the giving of grace are *all* in him, that Chriſt might be *all in all* in that. The promiſes of encreaſing of Grace in him, that Chriſt might bee *all in all* in that.

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The promises of acceptance of our duties in him, that hee might bee *all in all* in that. The promises of assistance to, and in duty in him, that he might be *all in all* in that. The promises of Perseverance here, of Glory hereafter, are *all* in him, that Christ might bee *all in all*, both in respect of our being kept here, and blessed hereafter. If the promises of Mercies wee receive were made out of Christ, wee should look on Mercies, and not acknowledge our selves beholding to Christ. If wee have peace, it is from him; comfort, it is from him; if wisdome, it is from him; if light, it is from him, who is the Light of the World, that wee might acknowledge Christ in all.

6 Because *God would make his Promises fit, as that his Children might not be deprived of the benefit of them.* God once made a promise to man in himself, and hee lost it, and was deprived of the good and benefit of it. God therefore ever since will have his Promises run in another, and a surer Channel, that so his Children may not deprive themselves, or be deprived of the benefit of them: and therefore the Apostle in the Text saith, That *all the Promises of God, are yea, and Amen*, i. e. true, faithful, immutable, shall be fulfilled, and that upon this very account of their being in Christ; *in him they are yea, in him, Amen*; as if hee should say, There could bee no certainty of the Promises were they not *in him*. *Adam* once had promises for himself and his Seed and lost them; but the Promises are in him, and therefore upon this account they are true and faithful, shall be accomplished;

complished; the Heirs of Promise shall not fail, or come short of the things promised to them.

Use 1. Are these things so, that all the Promises are made to us in Christ, then hence I may learn, *that my first work is to come to Christ*; I say, *the very first work of the Soul is to come to Christ*. Why? because I can have no right or title to any one mercy, but by *coming* to him, yea until I am *come* to him, for it is my close with Christ that gives me right and title to all.

Coming to Christ, or beleeving, is the great and only qualification that gives a man right and title to the great Promise of forgiveness, yea and to all other Promises.

Hence when I read in Scripture of such and such Graces that God hath promised to give, as he promised to give Repentance, Humiliation, Obedience, &c. I am first of all as a poor Sinner, yea even whilst I want these things, to goe to Christ immediately; and not to think to get these things first, and after that to go to Christ, because the promises of these things are made to me only in Christ, and *coming to Christ* is that which gives me right and title to the Promises that hold these forth; yea no spiritual good thing can be in me, or injoyed by me, let me toyl ever so much, till *I come to Christ*, for all spiritual good comes in by vertue of the Promise, all which is in Christ, and given forth to souls in the way of coming and no other. This informeth us how to look on all those Scriptures wherein Promises are made to Duties or Graces, or made conditionally to something in us;

they

they are made primarily to Christ, and then to works and qualifications as in Christ. So, when Promises are made to Repentance, Humility, and Self-denial, they are made to Repentance in Christ, humility in Christ, to hungring and thirsting after Christ, as they are wrought by Christ, *Without me you can do nothing*, Joh. 15.5. *It is God that worketh in us*, it is not in man that worketh.

So that these qualifications being urged, other Scriptures urge that they cannot be without Christ, and so wee come to reconcile them, and make these Scriptures agree. Whenever we annexe promises to such works and qualifications, when wee injoyn promises out of Christ, wee put men upon an impossibility.

Ob. *But this doth destroy Works and Qualifications?*

Answ. Wee desire to see works and qualifications, let these bee urged before the soul taketh the *comfort* of coming, but not before *coming* to Christ. Before the soul can say Christ *is mine*, it is to see these. A soul walking in loosnes and prophaneness, cannot so conclude, before a soul can say Christ *is mine*, there are these. But a poor soul ought to *come* to Christ first, and this maketh the golden Rule good, all Scriptures bee for Christ, and do testifie of him, *Joh.* 5.39.

Use 1. Then *how miserable is the condition of all those that stand off from the Lord Jesus Christ.* Thou sinner which dost stand off from Christ, so long as thou dost thus, thou canst not of right claime or challenge any one promise in all

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the Book of God, and how sad a condition is this for a poor soul to bee in, wherein he cannot lay claim to one promise.

1 *It is the greatest comfort and support to a gracious heart when he is under afflictions, temptations, &c. that hee hath a stock and store-house of promises to go unto*; if hee fall into sin, hee hath a *promise* of *forgiveness* to run unto; if hee bee under temptation, hee hath a *promise* of *support*; if hee bee *weak*, hee hath a *promise* of *strength*, if *dead*, hee hath a *promise* of *life*; if *ignorant*, hee hath a *promise* of *teaching*; if *perplexed* with fears of falling away, hee hath a *promise* of *perseverance* to run unto, in every condition hee hath one *promise* or other to comfort him, relieve him, stay, support, stablish him.

But now on the contrary, the condition of that soul that stands out against Christ, is of all most sad, most deplorable, most to bee lamented, most dreadful; why? because in whatsoever condition he is in, hee hath *no promise* that hee can have recourse unto; if he sin, hee hath *no promise* of pardon, so long as he stands off from Christ. If hee bee in prosperity, he hath *no promise* that God will keep him in that condition. If hee bee in adversity, he hath *no promise* that God will relieve, comfort, support him in that condition. If he be tempted, he hath *no promise* that God will deliver him out of, or preserve him in that condition. If he pray, he hath *no promise* that God will hear him. If he stand in need of any mercy, spiritual or temporal, he hath *no promise* that God will give it.

How

How wofull is the condition of such persons? no tongue can expresse it, not heart conceive it.

2 That soul which hath a right to the promise, and the promise going along with him, *hath the presence of God, and the protection of God going along with him*, for Gods presence and protection go, where his *promise* goes. When *Israel* went out of *Egypt* towards *Canaan*, they had the *promise* going with them, and as the *promise* of God went, so they were guarded, the Angel of God went with them, one while was before them, another while behinde them, to guard them whersoever danger was approaching. So a poor soul which hath a right to the *promise*, in every condition hath Angels guarding of him, and God with him; whereas that soul which hath no right to the *promise*, which is the condition of all that stand off from Christ, they are left, as God saith of *Ephraim* when hee was gone from God, *Like a Lamb in a large place.* A Lamb in a large place is in danger every hour to bee rent in peeces with Dogs and Wolves, &c. So the soul without the *promise*, is every moment in danger of perishing.

3 That soul which hath the *promise*, *hath God his friend*, for God *is a friend* where his *promise* goes; *Abraham* had the *promise*, and God was *Abrahams friend*: But now that soul which hath *not the promise*, God is an *enemy* to that soul.

4 That soul which hath the *promise*, *all things work together for his good*, health, sickness, riches, poverty, want, abundance, all work for

his good; there is a combination together of all things to serve that man, and to work him good. That soul which hath *not the promise*, all things work together for *his evil*; if rich, riches hurt him; if poor, poverty hurts him; if well, and in prosperity, that undoes him; if sick and in adversity, that undoes him too; there is a combination of all things to work his ruine.

5 That soul which hath the *promise*, *all the creatures are his friends*; for God makes a league with the creature in the behalf of all those that are in league and covenant with himself, as *Hos.* 2. 18. *And in that day will I make a Covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battel out of the earth, and will make them to lye down safely.* But that soul which hath *not the promise*, all the creatures are his *enemies*, all are banded against him. When hee goes abroad amongst the creatures, hee goes amongst so many mortal enemies, yea let but God give the word of command, and say to the army of his creatures fall on, fall on upon that sinner, and presently if he eat, his meat will choak him; if hee breathe, the aire will poyson him; if hee walk in the streets, the houses will fall upon him; if hee goes abroad in the fields, the beasts will tear him, and devour him; where-ever hee goes, where-ever hee is, whatsoever hee does, hee is in continual danger.

6 That soul which hath the *promise*, *the*

Law

Law hath nothing to do with him; it cannot curse him, or condemn him, for hee is not under the Law any longer, but hee is under Grace, *Rom.* 6.14.

But that soul which hath not the *promise*, the Law *hath to do* with him, the Law curseth him, hee is under a continual curse: When hee eats, and drinks, and sleeps, the Law curseth him; when hee is walking abroad, talking with his neighbours about his ordinary imployments, the Law curseth him; when hee prayes, and cries out of his sins, *&c.* yet still the Law curseth him; for, there is nothing can remove the curse of the Law but the *promise*, and that hee hath no right or title unto.

7 Finally, that soul which hath the Promise *all in God is on his side, and laid out for him*; the *Justice* of God is on his side, and *Mercy* on his side, the *Truth* of God makes for him, the *Power* of God, the *Wisdome* of God are laid out for him; but that soul which hath *not the Promise*, all in God *is against him*, all the Divine Attributes are *his Enemies*, and act against him. The Justice of God, that is *against him*, that cries Damn the sinner; the Mercy of God is *against him*, and saith Mercy, Justice do what thou wilt with that Sinner, I will not speak a word for him, for he hath nothing to do with me. The Truth of God that *is against him*, that speaks not a word of peace or comfort to him.

The Wisdome of God, and the Power of God, these act *against him* too.

How miserable then is the estate of that man

or woman that ſtands out againſt Jeſus Chriſt, he hath nothing to do with the *Promiſe*, and wanting the *Promiſe*, how woeful his condition is, you have a little heard.

Vſe 3. Then *how bleſſed is their condition who are married to the Lord Jeſus, why all the Promiſes are theirs.* Having Chriſt for thy *Husband*, thou haſt this as a *Joynture* with him, all the *Promiſes* of God in him made over unto thee. So that is there any good thing in Heaven or Earth that God hath by *Covenant* and *Promiſe* given his people? all this is thine. All good things in this life given by *promiſe*, they are *thine*; glory hereafter given by *promiſe?* it is thine. Is *Juſtification* given by *Promiſe*, it is *thine*; is *Sanctification?* it is *thine*. Look whatſoever it is which is the *gift of promiſe*, it is *thine*, for the *promiſe* it ſelf is *thine*, all the *promiſes thine*, Chriſt being thine, and therefore all it gives, is *thine*. The *Cabinet* being *thine*, the *Jewels* are *thine*, the Field being *thine*, the Treaſure is *thine*; thou mayeſt feed upon all, cloath thy ſelf with all the rich and good things which the *promiſe* brings.

If a poor beggar-woman that hath not a penny, or foot of land, ſhould marry a Nobleman that hath great coffers of gold and ſilver, large poſſeſſions, ſhe may now go about from one coffer to another, and ſay, all this is *mine*, all this ſilver is *mine*, all this gold is *mine*; and ſhe may ride from one Mannor to another, and ſay all this land is *mine*, and all theſe trees are *mine*; why they are all my *Husbands*, and I have a *propriety* in him; and ſo a *propriety* in them. So a poor ſoul that is *married* to Chriſt,

hee

hee may read over every *promise*, and say, this is *mine*, hee may look heaven and earth over, and say *all is mine*, all that is good in either is *mine*, for all is the estate and inheritance of my *Husband* Christ, and I have a propriety in him, and so in all.

There is never a poor Scullion, nor a Drudge, nor a Chimny-sweeper, but if his, or her soul be married to Christ, hee may go about, and look the world over, and hee may read the Book of God, and look heaven over, and say *all is mine*, for all these things are given by *promise*, and the *promise* is *mine*, Christ in whom all the *promises* are, being *mine*. Saints do too little think of this, what they are as they are in Christ, and married to him, were our hearts ever full of such actual thoughts and considerations, I am married to Christ, I am united to him, and therefore all the *promises* are *mine*, all the good things *promised* here, and hereafter, are *mine*, they would not go about as they do, moping and mumping, and dreaming all their dayes, neither rejoycing in their inheritance, nor acting for their heavenly Husband.

O Saints, take a view of the *blessednes* of your condition! look it over in the heighth, and depth, and length, and breadth of it, bee proud of it, so as to vexe the Devil, and shame, and provoke the world. Look upon your selves as you are, and esteem your selves as you are.

Do not go about whining and whuling, and say, *O I have nothing, none is so poor as I*; you shame and disgrace your Husband, hath Christ married you, and hath hee such a great estate,

is hee so transcendently rich in promises, and what hath hee given you nothing? You would make Christ an ill husband. Well may sinners bee shie and afraid to bee married to Christ, when Saints by their carriage, their whining and whuling, and complaining, speak so ill of him.

Yea whether you speak as you should do, whether there bee any truth or reason in that you say, let wise men judge.

If a man that hath many vast possessions of land, and chests of mony, and shops, and warehouses full of rich commodities, should say to his neighbour, *I have nothing*, I am afraid I shall starve, or come to the Parish ere long, would not they count him mad? So when a Saint which hath a Magazine of *promises*, multitudes of *precious promises*, the meanest of which is of more worth and value than a kingdome, shall whine, and say, *I have nothing*; I know not what to do, or how to live.---

Obj. *Aye, but will some poor soul say, Indeed were I sure that all these promises were mine, I would not say so, but alas that is my burden, I fear there are none of them mine; they indeed whose these promises are, are rich, and such may rejoyce, and so could I were these mine, but my affliction is, I fear they are not mine.*

Answ. To thee poor soul I say, *Rowl thy self on Christ, come to him, and all are thine.* Coming to Christ (as I said before) is that which gives a man right and title to all the promises; for, by *coming* to Christ, thou art *married* to Christ, by *marriage* to Christ all the *promises* are

are *thine*. Do not therefore ſtand quarying, Are they mine? Are they mine? and run to this grace, and look to t'other qualification, to make it out, whether they are thine or no; no, but ſay to thy ſoul, *Coming* is that which makes all *mine*; *Coming* makes Chriſt *mine*, and in him all the promiſes *mine*; whether they are *mine* or no as yet, I will not ſtand now upon that, however I know (ſuppoſe the worſt that they are not mine) what will make them ſo, and that is *coming*; I will therefore now venture upon Chriſt, if I have never *come* to him yet, I will now begin; and then I know if Chriſt receive me a poor ſinner, as hee hath promiſed that hee will (*For him that cometh to me*, ſaith he, *I will in no wiſe caſt out*) that all theſe ſhall ſtreightway bee *mine*, and I ſhall bee rich, as rich as any, being now by *coming married* to Chriſt, made one with him, and ſo inriched with the goods and ſubſtance of my husband Chriſt.

Uſe 4. *Of Examination*, for the creature to look if it hath intereſt in Chriſt, if thou haſt, then the promiſes are thine. That ſoul that hath intereſt in Chriſt,

1 *Prizeth Chriſt as its head, and looketh upon the abſence of Chriſt as worſt of all*: It hath enough if it hath ſeen the face of Chriſt, all is nothing if his face bee hid. O let it go through hell it ſelf, nothing goes ſo near to the ſoul, as to looſe the *preſence* of Chriſt.

2 *It deſireth to bee under the Government of Chriſt, by the Spirit of Chriſt*, it deſireth to follow the teachings of Chriſts Spirit.

3 *It longeth for the appearance of Chriſt*,

Tit.2.13. *where as the world cannot indure it.*

A poor creature may bee under temptation and not finde these things, but at one time or other, hee may finde these; some longings, when will Christ *come*?

Use 5. *Of Exhortation* to all that have Christ, *clear up your interest in Christ*, and [illegible] more comfort will you take in the [illegible] Now for the clearing up the soule [illegible] Christ.

1 *Study the knowledge of the* [illegible] *more*; The more inward feelin[illegible] there is of the Grace of God, [illegible] shalt have thy interest in Christ c[illegible]

2 *Labour for a believing frame* [illegible] *evidence of things not seen*, Heb[illegible] *yee believed, yee were sealed*, Eph.1.v[illegible]

3 *Labour to distinguish between tru*[illegible] *evidences.*

Quest. *How may a soul know that its evide*[illegible] *is true?*

Answ. 1. *If thy evidence for life and salvation doth transform, change, and renew the soul:* The heart, that before it had an evidence, was exceedingly *proud*, now is wonderfully *humble*; now it findeth *corruption dying*. The soul that before was *dead* to any duty, now it *alleth*, duty is pleasant, a priviledge.

Now at that time it is *humbled*, and admiring God, and cryeth out, What shall I say? What shall I do? O what shall such and such corruptions lodge within mee? When there is a purging the soul, then the evidence is true.

2 *If*

2 *If thy evidence, when it is lost, bee out of thy power to recover it again, when it is injoyed, out of thy power to keep it:* When it cometh in at first by an *Almighty power*, throwing down all before it, and thou looſeſt it, and canſt not regain it, it is a ſign, it is no evidence of thy own making, for if it were of thy own making, thou ...ſt get it up again. Nor it is no evidence ...vils making, to humble the ſoul, to ...ll, to make the ſoul more watch-

... vouldeſt clear up thy intereſt in ...*ntertaine nothing that may go a-...reſt*; Some things do darken it,

...*eſs fears and ſurmiſes*, give not way ..., for the further off you will be from ... drive you from God.

...*ving way to reaſon againſt thy faith*; Some ...ns will diſpute out the caſe to the utmoſt; not to mee, and not to mee, and ſo ſtand reaſoning out faith. It is faith whereby thou muſt ſee thy intereſt, if thou blindeſt the eye, how ſhalt thou ſee?

I ſpeak not to looſe livers.

3 *Unſtedfaſtneſs in the doctrine of Chriſt.* As a mans principles are, ſo is his faith; if his principles be uncertain, ſo is his faith; If his knowledge bee too and fro, hee is not ſetled: Do not change opinions as men do faſhions; I mean in the principles of grace, foundation truths, of the Righteouſneſs of Chriſt, Juſtification, *&c.* for if thou doſt, thou ſhakeſt all; for thy evidence being from thence, this being taken away thou falleſt.

Uſe 6.

Tit.2.13. *whereas the world cannot indure it.*

A poor creature may bee under temptation and not finde these things, but at one time or other, hee may finde these; some longings, when will Christ *come*?

Use 5. *Of Exhortation* to all that have Christ, *clear up your interest in Christ*, and the more comfort will you take in the promises. Now for the clearing up the souls interest in Christ.

1 *Study the knowledge of the grace of God more:* The more inward feeling knowledge there is of the Grace of God, the more thou shalt have thy interest in Christ cleared up.

2 *Labour for a believing frame, Faith is the evidence of things not seen*, Heb.11.1. *After yee believed, yee were sealed*, Eph.1.v.13.

3 *Labour to distinguish between true and false evidences.*

Quest. *How may a soul know that its evidence is true?*

Answ.1. *If thy evidence for life and salvation doth transform, change, and renew the soul:* The heart, that before it had an evidence, was exceedingly *proud*, now is wonderfully *humble*; now it findeth *corruption dying*. The soul that before was *dead* to any duty, now it *alleth*, duty is pleasant, a priviledge.

Now at that time it is *humbled*, and admiring God, and cryeth out, What shall I say? What shall I do? O what shall such and such corruptions lodge within mee? When there is a purging the soul, then the evidence is true.

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2 *If thy evidence, when it is lost, bee out of thy power to recover it again, when it is injoyed, out of thy power to keep it:* When it cometh in at first by an *Almighty power*, throwing down all before it, and thou looſeſt it, and canſt not regain it, it is a ſign, it is no evidence of thy own making, for if it were of thy own making, thou mighteſt get it up again. Nor it is no evidence of the Devils making, to humble the ſoul, to make God all, to make the ſoul more watchfull.

3 If thou wouldeſt clear up thy intereſt in Chriſt, then *entertaine nothing that may go againſt that intereſt*; Some things do darken it, as,

1 *Groundleſs fears and ſurmiſes*, give not way to ſuch fears, for the further off you will be from God, they drive you from God.

2 *Giving way to reaſon againſt thy faith*; Some ſouls will diſpute out the caſe to the utmoſt; not to mee, and not to mee, and ſo ſtand reaſoning out faith. It is faith whereby thou muſt ſee thy intereſt, if thou blindeſt the eye, how ſhalt thou ſee?

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Uſe 6.

Use 6. To all that are *without Christ*: Are these things so, that all the promises are made to us in Christ, then *Come to Christ*: How should the consideration of this provoke every poor beggared soul, now to make *a close* with Jesus Christ. Thou poor soul, which if thou were to dye to morrow, hast never a *promise* to run to, to take comfort in, to bear thy poor dying soul upon; *O come to Christ*; and all shall bee thine, for all the *promises* are his, they are all in him, and by having him thou shalt have all.

O souls, did you but know the worth of Christ in this respect, I mean considering this, that all the promises are stored up in him, you would not go quietly out of this place, you would not sleep one night more, without hearts breathing after Christ, and rowling your selves on him.

Saith Christ to the woman of *Samaria*, Joh. 4.10. *If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water.* So say I, poor soul, if thou didst but know the *gift of God*, Jesus Christ, if thou didst but know the *worth of Christ*; If thou didst but know what *precious promises*, what multitudes of them, and what transcendent worth is in every one, the meanest of them, are in Christ, thy heart would not contain without breathing, thy tongue would not be silent any longer without asking the Father to give thee this Christ.

O how many poor souls, now here, which did they but know the worth of one promise, would

would now cry out to God, O Christ, Christ, Christ, Lord give this Christ to mee, and to mee. Were the worth of promises known, then the worth of Christ, in whom all the promises are, would bee better known.

Put case, man, woman, thou wert sure thou shouldest dye to morrow, and hadst now all the sins that ever thou hast committed from thy cradle to this day, lying upon thee, and burdening of thee, and thy conscience tormenting thee for them, and thou wert at hell gate, and hell fire ready to receive thee, and swallow thee up for ever, what then in thy account would a *promise* of pardon and remission of sins, a *promise* of heaven and eternal life bee worth? What? Why all that I have in the world, saith the man, yea a whole world, ten thousand worlds, were there so many, or had I so many.

But it may bee some of you are so blockish and senseless and regardless of things of this nature, that by this that I have said (you are so little acquainted with such things) you would not know the *worth of a promise*, therefore to speak in a more familiar way, and to shew you the worth of a promise a little from things you do know.

Put the case, now man, or woman, thou wert condemned to dye some cruel death, full of the greatest tortures that can bee imagined, such a death as some Histories tell us one *Ravillac* which traiterously murdered the King of *France* was put to, who had first one of his hands cut off, then the other, then was carried

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to the place of execution, where hee had the flesh of his body plucked off with burning red hot pincers, and then incisions and holes were made into the fleshy parts of his body, and there they poured in scalding melted lead, and so kept him alive some dayes torturing of him in this, and a more cruel manner, till in the end hee dyed. Now suppose thou wert condemned to dye such a death as this was, and this were to be executed upon thee to morrow, if so bee the Prince should come to thee over-night, and give thee a *promise of pardon*, that hee would pardon thee, and save thee from this cruel death, what thinkest thou (suppose the case were so) in thy account, would such a *promise* bee worth? O I am perswaded if the case were so, thou wouldest not know how thy heart would bee so extraordinarily taken, to speak the worth of it; the very hearing of a word of pardon at such a time would so overcome thee, as that thou wouldest be ready to dye for joy.

And poor soul, know it, that such a *promise* as this, is but a *poor promise*, not worth the being called a *promise*, in respect of the *promises* of God in Christ; the meanest, the least of which are far greater, and of more invaluable worth than hundreds of such as this.

This is onely a *promise* of *temporal* life, and of deliverance from a temporal punishment, which may last three or four dayes; but the *promises* of Christ, are *promises* of an *eternal* life, and of deliverance from *eternal* torments; and if one of these *promises* of Christ are of so great, and of such invaluable worth, then what is Christ him-

himself, in whom *all the promises* are; in whom there are *innumerable promises* of such great value, every one of which, sinner, shall bee *thine*, Christ being *thine*.

O sinners, sinners, did you know but the *worth* of a *promise*, and so the *worth* of Christ, your hearts would presently fall in love with him, and you would run about as the Spouse in the *Canticles* (who having lost her beloved, and knowing well by good experience the worth of him) did till she had found him, shee runs about the streets seeking of him; shee meets one, and asks him, Can you tell mee of my Beloved? No; away shee goes and runs to another, Can you tell mee of my Beloved? No; So you should have men and women now do, if they did but apprehend what a *promise* were *worth*, you should have them go home, and the man would not be at quiet to eat his dinner, or go to bed at night, but hee would run to such an honest man his neighbour, and say, O good neighbour, I was told to day what *unspeakable worth* the *promises* are of, and how that all these are to bee had in Christ, Can you tell mee how I may come to have this Christ *mine*, that so all these may bee *mine*; and if hee could not answer him satisfactorily, hee would run to the next honest man his neighbour, and ask him after the same manner; Ah were the *worth* of *Promises* known, you should have many a poor man here that hath a godly wife, or a godly childe that knows Christ (though it may bee hee hath little cared for them) now go home, and the husband would say, Ah wife, I heard

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the *worth of promises*, and that all these are in Christ, couldest thou tell mee somewhat of Christ now? And the father or mother would say, Ah son! ah daughter (indeed I have not loved thee as I should, but childe) I heard the *worth of Promises*, and that all these are in Christ, couldest thou tell mee somewhat of Christ now? And if poor sinners would do thus, how many godly wives hearts would leap to hear this, coming from their carnal husbands, and godly children, to hear this from their carnal parents.

Sinners, *O close with Christ*, then all the *Promises* shall bee yours.

Some of you are Marriners and going out to Sea, and now suppose (as such things have befallen others) your ship should sink under you, or bee cast away by stress of weather, as soon as you are in the Ocean, what would a *promise* then, a pardon of sin, of God being your God, be worth?

Some of you are Souldiers, and though you are here, yet you do not know how soon you may bee called out to meet your enemies in the field, and suppose there, thou that now drinkest, and art merry, shouldest bee shot thorow, or run thorow, and lye wallowing in thy blood, and gasping for breath, what then would a *promise* of the forgiveness of thy sins, of heaven, everlasting life, be worth? *O come to Christ.*

Object. 1. *My sins are so great, I dare not come.*

Answ. 1. Greatness of sin should not keep thee from Christ, who came to save the greatest sinners.

sinners. 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*

2 Thy greatest sin, is not to come to Christ. Unbeleef is the greatest sin under the Gospel. Mark. 16. v. 14. *Afterward hee appeared unto the eleven as they sat at meat, and upbraided them with their unbeleef and hardnes of heart, because they beleeved not them which had seen him after he was risen.* Luke 24. v. 25. *Then hee said unto them, O fools, and slow of heart to beleeve all that the Prophets have spoken.* Rom. 11. v. 20. *Well, because of unbeleef they were broken off.* - It it were under the Law, then much more under the Gospel; but so it was. Psal. 78. v. 18. to 23. *And they tempted God in their heart, by asking meat for their lust, yea they spake against God, they said, Can God furnish a table in the wildernes? v. 20. Behold, hee smote the rock that the waters gushed out, and the streams overflowed, Can hee give bread also? Can hee provide flesh for his people? v. 21. Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel. v. 22. Because they [beleeved not] in God, and [trusted not] in his salvation.* Heb. 3. 19. *They could not enter in, because of unbeleef.*

The sentence of damnation in the Gospel is pronounced against sinners, not as sinners, but *unbeleevers.* Mark. 16. v. 16. *He that beleeveth, and is baptized shall be saved, he that beleeveth not, shall be damned.* Joh. 3. 18. *He that beleeveth not is condemned already, because he hath*

not

not beleeved in the name of the onely begotten Son of God. verſ.19. *This is the condemnation that light is come into the world, and men loved darkneſs rather than light.* verſ.36. *Hee that beleeveth not the Son, ſhall not ſee life, but the wrath of God abideth on him.* 2 Theſſ.2.12. *That they all might bee damned, who beleeved not the truth.*

3 Saints of former ages have made this a ground of incouragement, not of diſcouragement. Pſal.25.11. *For thy names ſake, O Lord, pardon mine iniquity* [*for it is great.*]

4 All manner of ſin, the greateſt is pardonable. Mark.3. v.28. *Verily I ſay unto you, All ſins ſhall bee forgiven unto the ſons of men, and blaſphemies, wherewithſoever they ſhall blaſpheme, but he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs.*

5 Gods deſign in the laſt age, is to declare the exceeding riches of Grace. Eph.2.7. *That in the ages to come, he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Jeſus Chriſt.*

This is ſhewn in pardoning great ſinners.

Object. 2. *But had I a broken heart I could come, mine is as a flint, I dare not.*

Anſw. Either it is in thy power to get this, or out of thy power; the former none will grant, if the latter, then *come to Chriſt* for it. The way to have thy heart broken, is; to *come to Chriſt*. Goats blood diſſolveth the Adamant, which the hammer cannot break; ſo the blood of Chriſt diſſolveth the Adamantine heart. Zach.12.10. *They ſhall look upon me whom they have*

have pierced, and they shall mourn for him, as one mourneth for his onely son. Zach. 16. last. *That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.*

Object. 3. *But I shall presume in coming to Christ.*

Answ. 1. Not so long as thou expectest all, not for thy merit, but his mercies sake.

2 Not so long as thou hast no resolution to have Christ, and hold any sin.

Object. 4. *But I have been an enemy to him, an opposer, scoffer at his wayes and people.*

Answ. It is sad to oppose, but consider,

1 That all that ever have been reconciled, have had enmity in their natures to Christ, and his wayes, which hath not hindred their reconciliation, *Eph.* 2. v. 1, 2, 3, 4. *Col.* 1. 21. *And you that were sometimes alienated, and enemies in your minde by wicked works, yet now hath bee reconciled.*

2 That there are many soules now in heaven, who have acted forth their enmity in as high a way as thou hast done; what say you to *Paul*, and others?

Object. 5. *But Christ doth not belong to me.*

Answ. 1. Thou shouldest not hearken to an objection which tends to drive thee from Christ, when he *commands to come* to him.

2 If God gives thee a heart *to come*, then is the matter out of doubt, Christ belongs to thee, for beleeving gives thee a right, Gal. 3. 22. *That the promise by faith of Jesus Christ*

might be given to them that beleeve.

3 Whether Christ belong to thee, or no, its better to cast thy self upon him, and dye in obedience, than to run from him, and dye in disobedience.

4 Whatsoever makes against faith is assuredly from the Devil, and not to bee beleeved, this doth so.

Object. 6. *But I am not elected.*

Answ. 1. Election is a secret, secrets belong to God, I am not to question Gods secret will, whether or no I am elected, but to obey his revealed will, which commands to *beleeve.*

2 The way to know election being a secret, is, not to question the same, but beleeve in hope, against hope, Heb. 11. 1. *Now faith is the substance of things hoped for, the evidence of things not seen.*

3 Upon this ground thou shalt never *beleeve*, for if thou canst not know thine election but by *beleeving*, and wilt not *beleeve* till thou knowest thou art elected, thou shalt never *beleeve.*

4 By this thou wrongest Gods intention in revealing it, who never revealed it to keep souls from *coming* to Christ, but to strengthen their faith, *being come.*

5 Thou hereby settest one part of Gods will against another, that which discovers election, against that which requires *beleeving.*

6 Thy questioning thou art not elected, proves not the thing, if any thing, the contrary, because Satan the father of lies tells thee so.

Object. 7. *But I have no power to come to Christ.*

Answ.

Anſ. Seek a power of God, ſee 3 Promiſe for encouragement, *Iſa.* 40. 29, 30, 31. *He giveth power to the faint, and to them that have no might he increaſeth ſtrength,* verſ. 30. *Even the youths ſhall faint and be weary, and the young men ſhall utterly fall,* verſ. 31. *But they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint.*

Obj. 8. *But I have not a heart to ſeek?*

Anſ. Haſt no tongue neither? ſeek though with thy lips, God may give a heart whilſt thou art ſpeaking, *Hoſ.* 14. 1, 2. *Take words and turn to the Lord, ſay unto him, take away all iniquity, and receive us graciouſly.*

Obj. 9. *But alas, I have a long time ſought a power and finde none, which hath made me weary, and to give over ſeeking.*

Anſ. 1. God is a free Agent, and therefore will not be limited to time, or ways in working, but will work when and how he pleaſeth; and likewiſe an infinite being, and therefore a Creature may not comprehend him in time, which deſtroys his infiniteneſs, but leave him all time to work in his own. It was *Iſraels* fault to limit God, *Pſal.* 78. 41. *Yea they turned back and tempted God, and limited the holy one of Iſrael.*

2 Thou haſt not fought perhaps in faith, therefore not found what thou ſeekeſt for, *Jam.* 4. 3. *Ye aſk and receive not, becauſe ye aſk amiſs*; Iſrael ſought righteouſneſs yet obtained not; why? *Rom.* 9. 31, 32. with Chap. 11. 7. *Iſrael which followed after the Law of righteouſneſs,*

neſs, hath not attained to the Law of righteouſneſs, verſ. 32. Wherefore? *becauſe they ſought it not by faith* -- So --

3 Wilt thou ſay, becauſe thou haſt not, thou never ſhalt, this concluſion follows not.

4 God works all for the glory of his grace, which as yet may be more magnified in denying than giving; when a ſoul can live no longer without a mercy, it comes with a welcome, and grace is exalted; hence God oft ſeems to deny a mercy, not becauſe hee wil not give, but becauſe the extreamity is not ſo great, as may ſtand with the advancement of his grace in giving, *Iſa.* 30. 18. *And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you,* Iſa. 33. 10. *Now will I riſe, ſaith the Lord, now will I be exalted, now will I lift up my ſelf,* Iſa. 63. 12, 13, 14. *Where is he that put his holy Spirit within him? that led them by the right hand of* Moſes, *with his glorious arm, dividing the water before them, to make himſelf an everlaſting name,* verſ. 13. *That led them thorow the deep as an horſe in the wilderneſs, that they ſhould not ſtumble?* verſ. 14. *As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt; ſo didſt thou lead thy people, to make thy ſelf a glorious name.*

5 The longer a thing hath been ſought, the more ſweet, and ſatisfying when found: long ſeeking will make Chriſt ſweeter, Mercy ſweeter.

6 Thou fainteſt, and art weary, ſee what God ſaith to one in this condition, *Iſa.* 40. 28.

to

to the end: *Hast thou not known, hast thou not heard, that the everlasting God, the Lord the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.*

7 Adde to thy seeking, waiting; if inferiors wait on Superiors, much more should creatures on the Creator; seeking, shews want and desire, this may have self-love in it; waiting, shews subjection to God, and submission to his will, this is true Self-denial, to such, a blessing is pronounced, Isa. 30, 18. *Blessed are all they that wait for him.*

Object. 10. *But I am filled with fears (as I think none) that I am a rejected person, a cast-away, and therefore in vain to come.*

Answ. This ariseth onely from *Israels* mistake, Isa. 40. 27. *My way is hid from the Lord, and my judgement is passed over from my God.* Yet see her folly, vers. 28, 29, &c. *Hast thou not known.*--

Yea Sion from the same mistake saith as much, yet false, Isa. 49. 14, 15, 16. *But Zion said, The Lord hath forsaken mee, and my Lord hath forgotten mee.* vers. 15. *Can a woman forget her sucking childe, that she should not have compassion on the Son of her womb? yea they may forget, yet will not I forget thee.* vers. 16. *Behold I have graven thee upon the palms of my hands, thy walls are continually before mee.*

It can be nothing but sin, can make thee think thus; See what God saith to it, *Jer.* 51. 5. *For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel.*

Obj. 11. *But I have been with Christ, and since am a notorious backslider, and dare not come again.*

Answ. Though it hath been thy sin to run from him, yet now it is thy duty to come again to him; thou hast not been so ready to run away, but he is as ready to receive thee. Consider but one example of God to *Israel*, Jer. 2. 3. both Chapters.

1 Their backslidings were many, Jer. 3. 22. *I will heal your* [*backslidings.*]

2 They were backsliders in divers and sundry wayes, Jer. 3. 1. *Thou hast played the harlot with many lovers.*

3 Their backslidings in word and deed, were as foul, and great as could bee. Jer. 3. 5. *Thou hast spoken and done evil things as thou couldest.*

4 They had been backsliders for a long time, vers. 25. *We have sinned against the Lord our God, we and our fathers from our youth, even unto this day, and have not obeyed the voyce of the Lord our God.*

5 Backslidings open and publick, vers. 6. *Hast thou not seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.*

6 They had before them examples of others going in such paths, with Gods anger against them, yet took no warning, vers. 7, 8. *And I saw when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce, yet her treacherous sister Judah feared not, but went and played the harlot also.*

7 Against

7 Against resolutions and promises, Jer. 2.20. *For of old time I have broken thy yoke, and burst thy bands, and thou saidest I will not transgresse, when upon every high hill, and under every greene tree thou wandrest, playing the harlot.*

8 Against corrections, Jer. 2. 30. *In vaine have I smitten your children, they received no correction.*

9 Against Intreaties, Chap. 3.7. *And I said after she had done all these things, turn thou unto me, but she returned not.*

10 Wilfully, Chap. 2. v. 31. 25. *But thou saidest there is no hope, no, for I have loved strangers, and after them will I go.*

11 They justified themselves in their doings, Chap. 2. 35. *Yet thou sayest, because I am innocent, surely this anger shall turn from me, behold I will plead with thee, because thou sayest, I have not sinned.*

Yet these backsliders are wooed again, and again, to return, *Jer. 3. 1. Thou hast played the harlot with many lovers, yet return again to me, saith the Lord,* v. 4 *Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?* And vers. 7. *I said after she had done all these things, turn thou unto me,* vers. 12. *Go and proclaime these words towards the North, and say, Return thou backsliding Israel, saith the Lord,* vers. 14. *Turn, O backsliding children, saith the Lord, for I am married unto you,* vers. 22. *Return yee backsliding children, and I will heal your backslidings; Behold wee come unto thee, for thou art the Lord our God.*

Object. 12. *But I fear I am but an hypocrite.*

Answ. Come that thou mayest bee sincere: Christ calls at the door of *Laodicea*, yet a formal, hypocritical Church; yea God spreadeth forth his hands to such, Isa 65.2. compared with 5. *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.* vers.5. *Which say stand by thy self, come not near to mee, for I am holier than thou, these are a smoak in my nose, a fire that burneth all the day.* What now poor soul hast thou to object, but that thou mayest come to Christ, and cast thy self into his arms and bosome?

O *Come, Come, Come,* behold everlasting arms open to receive thee. *Come,* prophane person, formalist, here's heaven and salvation, to bee had freely, if you have hearts to take it, all for a nothing-creature: *O Come,* Drunkard wilt thou lye and rowl like a Swine in thy drunkenness, and not *come* to Christ, and have a heaven? Swearer, wilt thou rend Gods name, and reject a heaven? Unclean person, wilt thou prize thy lusts above a Christ, a heaven? O no, no, Fie for shame.

Come likewise poor doubting soul, cast thy self into Christs arms, hee will not cast thee out: Take *Hesters* resolution. *If I perish, I perish,* I will perish in doing my duty, and going in to the King: If I dye, I dye, however I will dye doing my duty, and hanging upon Jesus Christ; say to thine own soul, as once the Lepers who sate in the gate of *Samaria*, said one to another, 2 King. 7.4. *If wee say wee will enter into the City, then the famine is in the City, and wee shall*

dye

dye there, and if we sit still here, we dye also; now therefore come and let us fall into the hoast of the Syrians, if they save us alive, wee shall live, and if they kill us, wee shall but dye. So say, If I stand where I am, I dye, if I return to old courses, I dye likewise; what then? I will venture on Christ, if hee save mee alive, I live, if hee kill mee, I can but dye. *Amen.*

Propoſit. 3. *That all the promiſes of God made to sinners in Jeſus Christ, ſhall certainly and aſſuredly bee fulfilled and accompliſhed.*

Its cleared 1 King. 8. v. 56. *Bleſſed be the Lord, that hath given reſt unto his people Iſrael, according to all that he promiſed, there hath not failed one word of all his good promiſe, which hee promiſed by the hand of Moſes his ſervant.*

God made a *promiſe* to *Moſes* of giving reſt, &c. to the people of Iſrael, this *promiſe* God was punctual to a word in the fulfilling of it: And this was a *promiſe* of the Law made to *Moſes* the Law-giver on the behalf of that people: Now if God were ſo punctual in fulfilling the *promiſes* of the Law, which were made to *Moſes*, and given into his hand for that people, that he would not fail in a tittle; how much more punctual (think you) will hee bee, in fulfilling thoſe *promiſes* which are made to Chriſt, and given into his hand for the Saints, ſuch as all the *promiſes* of Law and Goſpel now are to the people of God.

Now for the fuller clearing of this truth, both that it is, and muſt bee ſo, I ſhall lay before you ſome Demonſtrative grounds, which may ſerve to ſtrengthen and confirm our faith

in

in this great point, *That all the promises made in Christ, shall most certainly be fulfilled, and accomplished.*

Demonstrat. 1. From the Text, *They are in Christ.*

2 From the great *obligations lying upon God the Father and Jesus Christ to see to it, that the promises be fulfilled.*

Engagement 1. *Promises cost Christ dear before he had them*; though they are a gift to us, yet Christ paid for them. The first *Adam* had the *promises* for nothing, but he by his fall squandring away the *promises*; none of his seed could ever have been partakers of any of them, had not Christ the second *Adam* stepped in, and by paying a price to his Fathers Justice redeemed the *promises* again.

Now the price was no less than his owne life, and the promises having cost Christ so dear, this obligeth him to look to it, that they be fulfilled.

Engagem. 2. *Christ cannot put the promises to other use*; For, for himself hee hath no need of them; the evil Angels, and good too, God did in a manner except them from having benefit by them, when he willed his Son to take mans nature upon him rather than theirs.

Now adding this to the former, that the *promise* cost Christ so dear, and can be put to no other use than to bee fulfilled to his people, this may give us good assurance, both of the great engagement that lyeth upon Christ to do it, and also that it shall bee done; For if a man hath bought a thing deare, and there is

but

but one use it can bee put to, hee will not fail of that.

Engage. 3. *The promises are now in Christs hand.* Christ takes it ill from men, if they have a talent in their hands, and do not improve it, as in the Parable of the Sloathful servant. Now Christ having so great a talent in his hand as the rich treasure of the *promises*, which talent, as it may bee improved much for the glory of God, and the good of his people, so can it not bee improved any way but by fulfilling them, and in case Christ see them not fulfilled, the talent lyes by in his hand useless, which cannot but engage Christ to see to it that the *promises* bee fulfilled; this the Apostle seemeth to hint at in the Text, when hee saith, *All are in him*, i. e. they are in Christs hand, in his keeping, and therefore saith hee, *They are Yea, and Amen*, i.e. true, certain, immutable, shall most certainly bee fulfilled, Christ will not suffer such a Talent to bee in his hand, and not improve it.

Engage. 4. *The promises are not only in the hand of Christ, but Christ hath received them of his Father for this end, that hee should give them forth to sinners.*

God gave them into Christs hand, upon this condition, that hee should not keep them himself, not let them lye by useless, but give them forth to poor sinners, as *Act.* 2. 33. *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

Engage.

Engage. 5. *Christ by promise is engaged to see them fulfilled.* A mans promise lays an engagement and an obligation upon him; Christ hath promised to see them accomplished. Hee gives us his promise upon his Fathers promise, that the promises shall be fulfilled, *Luke* 24. 49. *And behold, I send the promise of my Father upon you.* God the Father had promised to send the Spirit, here Christ adds his promise to it, as to say, Hath my Father promised the Spirit, why I do promise it shall be made good, for I will send him.

Now poor soul, dost thou doubt whether the *Promises* shall be fulfilled, why consider a little what engagement lies upon Christ, to see to the fulfilling of them.

2 I may demonstrate the truth from those *great ties and engagements that lye upon God the Father,* to see to it, that the Promises bee fulfilled. As there are great engagements lye upon Christ, so upon the Father also.

Engage. 1. *The declaration God hath made of his own name engageth him to it,* Exod. 34. 6. God hath declared this to be a part of his Name, that he is abundant in goodness and truth, and how can this bee, should hee not fulfill his promise?

Engage. 2. *Gods faithfulness engageth him to it,* Heb. 10. 23. *Let us hold fast the profession of our faith without wavering, for he is faithful that promised.*

This was the ground of *Sarahs* beleeving, *God promised,* and though much might bee said in reason against the thing, yet judging him faithful

ful she believeth, *Heb.* 11. 11. *Through faith* Sarah *her self received strength to conceive seed, and was delivered of a Childe when she was past age, because she judged him faithful who had promised.* Hence *Balaam* reasons, God is not as man, therefore cannot lye, or be unfaithful.

Engage. 3. *Gods promise it is a part of his Covenant*: what is the Covenant of Grace, but a bundle of precious *Promises*? now God wil not break his Covenant in any part of it. See for this, *Isa.* 54. 10. *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee.* God speaks high language--

Engage. 4. *God hath added his Oath to his Promise*, Heb. 6. 17. *wherein God willing more abundantly to shew unto the Heirs of Promise, the immutability of his Counsel, confirmed it by an Oath.* As an Oath confirmeth another in the certainty of the thing he swears to, and therefore saith the Apostle, *An Oath is for confirmation*, vers. 16. so doth it lay upon another an engagement to do, what he hath sworn to, and indeed the great engagement that an Oath lays upon the party swearing, is that whereby the other is confirmed. Now, God hath for the strengthening of our faith, added *his Oath* to his Promises; God (as with reverence I may say) should break his Oath, and forswear himself, if he should not see to it, that the Promises be fulfilled.

Engage. 5. *God hath pawned and morgaged Heaven*

Heaven and Earth upon it, the Covenant of the day and night, that hee will not break his promise, Jerem. 31. verſ. 34, 35, 36, 37. *But this ſhall be the Covenant that I will make with the Houſe of* Iſrael; *after thoſe days, ſaith the Lord, I will put my Law in their inward parts* -- verſ. 35. *Thus ſaith the Lord, which giveth the Sun for a light to the day, and the courſes of the Moon, and of the Starres for a light to the night, which breaketh the Sea when the waves thereof roar: his name is the Lord of Hoſts,* verſ. 36. *If theſe Ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeed of* Iſrael *ceaſe from being a Nation before me for ever,* verſ. 37. *Thus ſaith the Lord, if the Heavens can bee meaſured, or the foundations of the Earth be ſearched out beneath, then will I caſt off all the ſeed of* Iſrael, *for all that they have done, ſaith the Lord.* God before had made many precious *Promiſes* to *Iſrael*, now leſt any ſhould doubt of the fulfilling of them, God here lays *Heaven and Earth* to pawn upon it; ſo Chap. 33. ver. 25, 26. the ſame with the former.

Engage. 6. *God expects wee ſhould fulfill our promiſes to him*, and therefore by the rule of equity he himſelf will do the ſame, *Deut.* 23. 23. *That which is gone out of thy lips thou ſhalt keep and perform, as thou haſt vowed it willingly unto the Lord thy God, for thou haſt ſpoken it with thy mouth.*

Engage. 7. *God takes breach of promiſe exceeding ill in man*, and therefore himſelf will not do it, *Nehem.* 5. 13.

To all that hath been ſaid, let mee adde a word or two more,

1 *The Saints venture upon the Promises*, and so should be deceived in their hopes, if they were not fulfilled.

2 *They are the Saints inheritance*; Saints are heirs of promise, *Heb.* 4. 1. & 6. 17. *God willing more abundantly to shew unto the Heirs of promise* -- Saints should be deprived of their inheritance, should not the Promises be fulfilled.

3 *Saints should sustaine injury by it*, should they not be fulfilled.

4 The experience of all Ages shew us, that *God hath ever fulfilled his promise*; God made a *promise* to the Fathers that Christ should come, this hee fulfilled when Christ came, *Act.* 13. 32, 33. *And wee declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.*

God made *a promise* to *Noah*, that the Earth should not be drowned -- this though the world hath stood four thousand yeats since, yet God hath never broken.

God made *a promise* to *Abraham*, that at the end of four hundred and thirty years, his Seed should come out from amongst those that afflicted them, with great substance, *Gen.* 15. 13, 14. This God punctually fulfilled to a day, *Exod.* 12 *vers.* 41. *And it came to pass at the end of four hundred and thirty years, even the self same day, it came to pass, that all the Hosts of the Lord went out from the Land of Ægypt.*

God made *a promise* to *Joseph*, that hee should rule

rule over his Brethren.

God made *a promise* to *David* of the Kingdome,

God made *a promise* to *Israel*, that at the end of seventy years Captivity in *Babylon* they should bee delivered, and these *Promises* hee fulfilled.

God made *a promise* to his people of the Spirit, *Joel* 2. *Zach.* 12. 10. and chap. 2. the same in 14, 15, 16. Chap. of *John*, and this God makes good, *Acts* 2.

Obj. 1. *O but will some poor soul say, True, God hath made such a promise, but me thinks I see so many, and so great difficulties, and discouragements in the way of Gods fulfilling the same, that I cannot think ever God will fulfill it,*

Ans. 1. Are the difficulties or discouragements greater than those *Abraham* met with? he had *a promise* of a Son,

1 *He waits twenty five years after the promise was made*, as will appear if you compare *Gen.* 12. 4. with chap. 21. 5. *Abraham* was seventy and five years old when he departed out of *Haran*, where he had the promise, *Gen.* 12. 2. and he was an hundred years old when his Son *Isaac* was born unto him, *Gen.* 21, 5. was not this a great discouragement? might not *Abraham* have said every year, sure the Promise will never come? --

2 *He waits so long till his own body was dead, and* Sarahs *wombe*; the means by which the promise should be brought about, there was *a death* upon it, so as that in a Natural way there was no hope, and therefore hee is said to beleeve

leeve in hope against hope, *Rom.* 4. 18. did not this much heighten the discouragements, and make difficultie greater? might not *Abraham* say, well, now I see there is no hope?

3 After God had given him a Son, *yet God commands him to offer him up.*

Did not this make difficulty the greater? *Abraham* might say, This Son of mine is the only Son in whom the Promise is to bee fulfilled, and God commands me to offer him up.

Now notwithstanding all these, *Abraham* beleeves; before he had a Son, hee beleeved that God who had promised was able to perform it; and after, when God bids him sacrifice his Son, God still was able.

2 Gods remembrance of his promise makes him to work wonderously over the head of all difficulties, *Psal.* 105. 42. compared with the former verses, *For hee remembred his holy promise.*

3 Is any thing too hard for the Lord?

Obj. 2. *O but I have sinned exceedingly against God, since such and such a Promise hath been made unto me?*

Ans. Yet God remembers his promise, *Psal.* 106. 45. compared with former verses; *And he remembred for them his Covenant* -- yet ver. 34. *They did not destroy the Nations concerning whom the Lord commanded them*, vers. 35. *But were mingled among the Heathen, and learned their works*, vers. 43. *They provoked him with their counsel, and yet God remembred his Covenant*, v. 45 and as he remembers his promise, so he will fulfill it.

Chriſt before his death gave his Diſciples a *promiſe* of the Spirit; after this they deal more unkindly with him than ever, *Peter* denies him, ſome ſleep when hee was in the midſt of his agony, all forſake him and flye, and yet Chriſt fulfills his promiſe to them.

How exceedingly did *Jehoram* the ſon of *Jehoshaphat* King of *Judah*, make *Judah* to ſin? 2 King. 8 18. *He walked in the way of the Kings of Iſrael, as did the houſe of Ahab, for the daughter of Ahab was his wife, and hee did evill in the ſight of the Lord.*

Yet for all this, becauſe God had made a promiſe to *David*, that hee ſhould alwayes have a light, hee will not therefore deſtroy *Judah*, as verſ. 19. *yet the Lord would not deſtroy Judah for David his ſervants ſake, as hee promiſed to give him alway a light, and to his children.*

Gods *Covenant*, Iſa. 54.9. is ſaid to bee *like the waters of Noah*; when God had brought a floud upon the world in *Noahs* time, God ſware to *Noah* hee would not drown the earth, as you may read, *Gen.* 8.21. *For the imagination of mans heart is evil from his youth*, -- it ſhould be rendred, *Although the imagination* --

Such is Gods *Covenant* and *Promiſe* that hee will not break it, although the heart of man bee evill.

Again, thou haſt ſinned, what is thy ſin, but a breach of the Law? Now the *Promiſe* was before the Law, and therefore thy breach of the Law cannot diſanul the *Promiſe*, Gal. 3. v. 15, 16, 17. *And this I ſay, that the Covenant that*

was

was confirmed before of God in Christ, the Law which was four hundred and thirty yeare after, cannot disannul, that it should make the Promise of none effect.

Object. 3. *But I am a poor unworthy creature.*

Answ. The Promise is a gift, Gal. 3. 22, *That the promise by faith of Jesus Christ might be given to them that beleeve.*

Object. 4. *But had I something of that God hath promised, in way of pawn or pledge, I then could beleeve.*

Answ. *Abraham* had nothing but a *bare promise*, and yet hee beleeves, *Act.* 7. 5. *And hee gave him none inheritance in it, not so much as to set his foot on, yet hee promised that hee would give it to him for a possession, and to his seed after him, when as yet hee had no childe.* Wee should beleeve God upon his *bare promise*, as the *Samaritans* beleeved Christ, because of his own word, *Joh.* 4. 41. *And many more beleeved, because of his own word.*

Object. 5. *O but I have waited so long for the promise, and yet it comes not, I see it not fulfilled, that my soul faints, I begin to be without hope that ever it will be fulfilled.*

Answ. Hast thou waited longer then *Abraham*? *Abraham* had a promise of a Son, but waited twenty five years, as hath been shewed, hast thou waited yet twenty five years, or half that time.

Object. 6. *But I finde much unbeleef in my heart about it, I cannot beleeve the fulfilling of the promise, and therefore undoubtedly though God could fulfil it, yet my unbeleef will hinder.*

Ans. 1. Can thy unbeleef hinder what God would do? then is thy sin greater than the power of God.

2 Hast thou such a *promise* made to thee? then assure thy self thy unbeleef shall never hinder it, 2 Tim. 2. 12, 13. *If we beleeve not, yet hee abideth faithful, he cannot deny himself,* Rom. 3. 3. *What if some did not beleeve, shall their unbeleef make the faith of God, without effect? God forbid.*

Was there not much unbeleef in *David* concerning the *promise* God had made to him touching the Kingdome, when hee said, *I shall now perish one day by the hand of Saul?* 1 Sam. 27. 1. Yet God made it good.

So in *Zacharias*, Luke 1. when hee said, *Whereby shall I know this? for I am an old man, and my wife well stricken in years,* v. 18, 19. yet God fulfilled it.

3 Put case thou canst not beleeve God will perform it, beleeve but thus much, God is able, and it shall bee fulfilled. So *Abraham* did in two as difficult cases as thine, and by this faith in the power of God obtained the *promise* in both, *Rom.* 4. 21. *And being fully perswaded that what hee had promised, hee was able also to perform,* Heb. 11. 19. *Accounting that God was able to raise him* (*i.e.* Isaac) *up even from the dead.*

Object. 7. *But God doth seem apparently to cast me off.*

Answ. God cast off the Jews, and yet he calls them again upon this very account of his love and promise, Rom. 11. 27. *For this is my Covenant unto them, when I shall take away their sins.*

Object.

Object. 8. *But I have broken covenant and promiſe with God, and therefore God hee will break his with me.*

Anſw. The good things God hath promiſed do not come upon the account of our Covenant, Ezek. 16. 61. *Then thou ſhalt remember thy wayes and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder, and thy younger, and I will give them unto thee for daughters* [*but not by thy Covenant.*]

Object. 9. But ſome ſoul will ſay, *I do not queſtion whether God will fulfill his promiſe, or no, but here is my doubt, I queſtion whether hee will fulfill it to me, ſuch a one as I am.*

Anſw. 1. Thou oughteſt not to make ſuch a queſtion.

1 Becauſe ſuch a queſtion tends directly to keep thee off from beleeving, which is that God commands.

2 Becauſe God hath no where ſaid, It doth not belong to thee, and where God doth not exclude, thou oughteſt not to exclude thy ſelf.

3 Becauſe ſuch a queſtion is firſt ſtarted in thee by the Devil whom thou oughteſt not to hearken unto; for it cannot bee of God, becauſe he every where calls ſouls to beleeving, and therefore doth not put in queſtions to keep men from it.

4 Becauſe it is ſuch a queſtion as thou canſt no way bee ſatisfied in, but onely by ceaſing to make it, and cloſing with the *promiſe.*

5 Becauſe wee no where finde in Scripture that ever any of the Saints made ſuch queſti-

ons, or if by reason of any distemper at any time did speak somewhat like it, yet they are afterwards either blamed, or do blame themselves for it.

Answ. 2. Thy very beleeving of it makes it thine, Gal. 3. 22. *That the promise by faith of Jesus Christ might be given to them that beleeve.* Hence *Heb.* 11. 33. Saints are said by faith to have *obtained promises.*

Quest. *How may I come to know when the Promise is near fulfilling?*

Answ. 1. *Extraordinary pressures* lying upon thee, is a sign the promise is near, Exod. 2. 24. *And God heard their groaning, and God remembred his Covenant with* Abraham, *and with* Isaac, *and with* Jacob: *and God looked upon the children of* Israel, *and God had respect unto them.* When the pressures of Israel were so great, that they sigh and groan under their burden, then God remembers his Covenant. So Chap. 6. 5.

2 *Extraordinary deadness*, is also a sign the *promise* is near. Then was the promise nearest fulfilling to *Abraham*, when in a natural way his body was dead, and *Sarahs* womb dead.

3 *Extraordinary growth*, Act. 7. 17. *But when the time of the promise drew nigh, which God had sworn to* Abraham, *the people grew and multiplied in* Egypt.

Quest. *What doth the consideration hereof afford us as matter of comfort?*

Answ. There is comfort in this, *That our beleeving the promise shall not bee in vain.* Thou shall not bee ashamed of thy faith, thy hoping, trusting,

truſting, ſtaying upon God, *Acts* 13. 23. 32. *And we declare unto you glad tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their Children.*

Q. *What may we learn hence as our duty?*

A. 1. Learn *not to charge God fooliſhly*; my meaning is, not to charge God with breaking of promiſe.

There is a proneneſs, or aptneſs in the Saints themſelves, to charge God with breach of promiſe, *Pſal.* 77. 8. *Doth his promiſe fail for evermore?* And to do it is a very great and provoking evil, *Numb.* 14. 34. *After the number of the days in which ye ſearched the Land, even forty days (each day for a year) ſhall yee bear your iniquities, even forty years, and yee ſhall know my breach of promiſe.*

Q. *But when do we charge God with breach of promiſe?*

Anſ. 1. When becauſe the promiſe tarries a great while, we therefore conclude it will never come, *Pſal.* 77. 8. *Doth his promiſe fail for evermore?*

2 When conſulting with carnal reaſon wee come to queſtion whether the thing can be, or how it can be, *Numb.* 11. *verſ.* 18. to 21. *You have wept in the ears of the Lord, ſaying, Who ſhall give us fleſh to eat? for it was well with us in Ægypt, therefore the Lord will give you fleſh, and you ſhal eat even a whole moneth, until it come out at your noſtrils, and it be loathſome unto you, becauſe that yee have deſpiſed the Lord which is among you, and have wept before him, ſaying, why*

came we forth out of Ægypt?

3 When the lying of great difficulties before us make us to fly back, and run from the *Promise*, Numb. 14. vers. 2, 3, 4. the Children of *Israel* had the Promise going with them to *Canaan*, but hearing of the strength of the men, and Cities of that Land, &c. they will back again into *Ægypt*, and so indeed do run from the *Promise*, and this, vers. 34. God calls a charging him with breach of *Promise*.

2 *Wait for the fulfilling of the promise*, Acts 1. 4. *Wait for the promise of the Father, which* (saith Christ) *yee have heard of me*; and that with patience, *Heb.* 6. 15. *After he had patiently endured, he obtained the promise.*

3 *Take notice of Gods fulfilling of his promises*, when he doth fulfill them. So *Solomon* did, 1 King. 8. vers. 15. *And he said, blessed be the Lord God of* Israel, *which spake with his mouth unto* David *my Father, and hath with his hand fulfilled it*; and vers. 20. *And the Lord hath performed his word that he spake, and I am risen up in the roome of* David *my Father, and sit on the Throne of* Israel, *as the Lord promised*, vers. 24. vers. 56. *Blessed be the Lord that hath given rest unto his people* Israel, *according to all that he promised, there hath not failed one word of all his good promise, which hee promised by the hand of* Moses *his Servant*, four times over in this one speech of his, he takes notice of this.

Although the *Promise* was made some hundreds of years before, yet hee doth not forget it at the time of fulfilling.

So *David* did, 2 *Sam.* 7. 28. *And now O Lord God,*

God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy Servant. write a mark, such a day, in such a place God fulfilled his *promise.*

4 *When thou art in streights, urge God with his promise,* Psalm 119. 49. *Remember the word unto thy Servant, upon which thou hast caused me to hope.*

So *Jehoshaphat* did, 2 *Chron.* 20. 9. So *Jacob* did, *Gen.* 32. *vers.* 9, 10, 11, 12. *And* Jacob *said, O God of my Father* Abraham, *and God of my Father* Isaac, *the Lord, which saidst unto me, return unto thy Country, and to thy kindred, and I will deal well with thee,* vers. 11. *Deliver me I pray thee from the hand of my Brother, from the hand of* Esau, *for I fear him,* vers. 12. *And thou saidst, I will surely do thee good, and make thy Seed as the sand of the Sea, which cannot bee numbred for multitude.*

5 *When thou art in the dark, bless God that thou hast a Word, or Promise to trust in, and relye upon;* you may see this in *David,* Psalm 56. 4. *Mine enemies would daily swallow me up,* vers. 2. & vers. 4. *In God I will praise his word, in God I have put my trust, I will not fear what flesh can do unto me,* vers. 10. *In God will I praise his Word, in the Lord will I praise his Word. David* was in streights, and had nothing to trust to, and three times over hee praiseth God for his Word.

6 *Blesse God whensoever thou hast had a promise fulfilled,* 1 King. 8. 56. *Blessed be the Lord that hath given rest unto his people* Israel, *according to all that he promised;* which that thou maist

mayest do, pray for the fulfilling of Promises before they be fulfilled, 2 *Chron.* 1. 9. *Now O Lord God, let thy promise unto* David *my Father be established, &c.* Compare this with 1 *King.* 8. vers. 15, 16 *And he said, Blessed be the Lord God of* Israel, *which spake with his mouth unto* David *my Father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people* Israel *out of* Ægypt, *I chose no City out of all the Tribes of* Israel *to build an house, that my Name might be therein, but I chose* David *to be over my people Israel.* He that prays for the fulfilling of a Promise before it comes, will bless God when it comes.

Absolute

Abſolute Promiſes made to Sinners as Sinners.

Iſaiah 57. Verſ. 17, 18, 19.

For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me and was wroth, and he went on frowardly in the way of his heart.

I have ſeen his wayes and will heal him; I will lead him alſo, and reſtore comforts unto him, and to his mourners.

I create the fruit of the lips, Peace, peace, to him that is afar off, and to him that is near, ſaith the Lord, and I will heal him.

I Shall not ſpin out time about the coherence of theſe three Verſes with the former, or in explication of them, onely give you a leſſon from them in general, which is this,

Doctr. *That the promiſes of grace, or the free promiſes of the Goſpel, are made to Sinners, or to perſons as Sinners, under the notion of Sinners.*

I ſhall firſt clear my meaning in this Propoſition,

sition, and then shew how it ariseth from these words taken together in the lump.

To explain my own sense and meaning, take these two things,

1 That I speak not of Promises in general, but onely of *the absolute promises, or promises of grace*: Concerning conditional promises is another question; that which I affirm is this, *That all absolute promises are made to sinners*, or to persons under that notion.

2 That when I use the term [*as Sinners*] my meaning is no more than this', *To persons whilst they are yet without any precedaneous work or qualification, the promise is made.*

How this ariseth from the words will appear, if we consider two things.

1 The *Promises* laid down in the words, which are four, and all *promises* of Grace belonging to the Covenant of Grace.

1 *I will heal him*, vers. 18. What healing? Why, onely a healing of the backsliding nature that is in us, this is a *promise* of the Covenant of grace, *Jer.* 32. v. 38. and 40. compared, *And they shall be my people, and I will be their God.* vers. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts that they shall not depart from me.*

2 *I will lead them.* What is that but the teaching and direction of the Spirit, promised in the Covenant of grace? Jer. 31. 34. *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shal all know me, from the least of them unto*

to the greateſt of them, ſaith the Lord.

3 *I will reſtore comfort to him.* This ſpiritual comfort is laid down as the very ſubſtance of the Goſpel, the maine thing aimed at in the New Covenant, Iſa. 40. 1, 2. *Comfort ye, comfort ye my people, ſaith your God, ſpeak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned;*- And therefore this too is a New Covenant promiſe.

4 A promiſe of *creating peace to them that are afar off, and nigh*, verſ. 19. This is the very work of the Goſpel, as *Eph.* 2. 17. and therefore this *promiſe* muſt needs relate to the New Covenant, and ſo bee a *promiſe* of Grace.

2 Conſider the *Qualifications* of the perſons to whom theſe promiſes are made, even then when they are made, qualified they are, but how, with ſin enough, and too much, though not too much for Grace to mount over; *Sinners* they were in grain, and this is all their qualification.

1 Their *ſin*, it was in it ſelf *exceeding great* and hainous, as is expreſſed in theſe words, *The iniquity of his covetouſneſs.* Not onely *covetouſneſs* of it ſelf, an iniquity, but an iniquity (as wee may ſay) there was of this iniquity. It is a phraſe ſomewhat like that, *Rom.* 7. 17. *Sinful ſin.* It was enough for the Apoſtle to call *Sin, Sin*, but that he might ſpeak of the evil of it in the higheſt and moſt tranſcendent way, hee calls it *Sinful ſin*; ſo it was enough here for the Prophet to have called *Covetouſneſs* by its own name, *Covetouſneſs*, but to ſhew the height and tranſcendency of this wickedneſs of theirs, hee calls it, *Iniquity of covetouſneſs.*

But

But 2. Though their evill were great, yet it may bee they were ready to bee reformed upon the least appearance of Gods displeasure against such wayes and practices; No, *I was wroth, smote them*, saith God, and what followed, *he went on frowardly*, was so far from being made better, that like a froward stubborne childe grew the worse for Gods correcting of him. Aye but,

3 Though hee did thus a while, yet it may bee in the end hee saw his evill, and did turne to God; No, saith God, *I have seen his wayes*, as to say, Poor creature, hee sees not his misery, hee takes no notice of his wayes, but runs on frowardly and foolishly; well saith God, *I have seen his wayes*, I see of what a crooked disposition he is, how froward and stubborne, hee will not so much as once bend or bow under all my corrections; but bears himself up in wayes of opposition against mee, well saith God, *I will notwithstanding all this, heal him, &c.*

Object. *But it seems there was some qualification in him by* vers. 18. for God saith, *Hee will restore comfort to his mourners.*

Answ. No, for here is nothing at all spoken of his *mourning*, but of others *mourning* for him; hee *mourns* not at all, but goes on frowardly, in the way of his heart, but others seeing him, and loving him better than hee doth himself, and seeing whither his wayes and courses tend, which hee takes no notice of, *mourn* for him. As when a gracious Father hath a childe that will swagger and swear, and there is no reclaiming of him, hee, *viz.* the son, goes merrily and jolliy

jollily on in his way, and will bee drunk and roar, and what not, hee sees not the evill or danger of the way hee is in, neither doth hee *mourn* for it, but his gracious Father loving him better than hee doth himself, and knowing the evill of the way, hee *mourns* and sheds many a tear, and gives many a groan because of him: Now when God comes to reclaim such a sinner, he doth not only *comfort* him, but such as have *mourned* for him.

In the carrying this on, I shall shew,
First, The *truth of it*, that it is so:
Secondly, Some *reasons, why it must needs be so.*
Thirdly, Answer *an Objection or two.*
Fourthly, *Apply it.*

1 Concerning the first, *that it is so*, take only a parallel place or two with this of the Text, as *Isaiah* 43. 22, 23, 24, 25. compared together, *But thou hast not called upon me, O* Jacob, *but thou hast been weary of me, O* Israel, vers. 23. *Thou hast not brought me the small cattel of thy burnt offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense,* vers. 24. *Thou hast bought mee no sweet cane with mony, neither hast thou filled me with the fat of thy sacrifices, but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.* vers. 25. *I, even I am hee that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* Here God considers his people in as *sinful* a condition both for sins of omission and commission, as a people could bee in, and yet thus considered, hee makes a free, precious *promise* of grace,

grace, of the richest grace, *viz.* forgiveness of sins (the great New Covenant promise) unto them.

So *Psal.*25.8. *Good and upright is the Lord, therefore will hee teach* [*Sinners*] *in the way.*

The *promise* of teaching (another New Covenant *promise*) is made to Sinners.

Object. *But in the next verse it is said*, Hee will teach the meek; *so that it seems* meekness *is the condition of this* promise *of teaching.*

Answ. There is a *twofold teaching* of the wayes of God, a first or *beginning teaching*, and a *further teaching*, or a teaching as to conversion, and a teaching as to building up. Now the first is *promised* to sinners, and persons under that notion, and *meekness*, is not the condition, but the fruit of it; a soul is first taught aright to know God, and thereby made *meek*. The latter, *meekness* may bee the condition of, in some sense, for the more *meek* and humble any man is, the more is hee *taught of God*; but when I call it a condition, it is not a condition to bee wrought by my self, but such a condition as is freely given to the soul in its imbracing of the free *promise*; for by laying hold of that word which promiseth *teaching* to men as sinners, I am made *meek* and humble, this qualification being now wrought in me, God (to the soul thus qualified) now *promiseth* more and further teaching.

2 *Why* it must needs be so.

Reason 1. *Because the Covenant of Grace it self, in the first making of it, in the continual promulgation of it, and in the application thereof, hath*

hath all along respect to persons as sinners, and therefore surely all the promises thereof must bee made to persons under that notion. When Jesus Christ first struck hands with the Father, and entred into Covenant for man, man was then considered as *a sinner*, one that had broken Covenant with God, and was now liable to the censure of Justice, or else what need had there been of a Sureties entring Bond in mans behalf. Look upon the Promulgation of this Covenant all along, and it is to man under the notion of being *a sinner*. In the very first Promulgation thereof to *Adam*, what was there in him Antecedent, or preparatory, save only his *Sin*? Gen. 3.

In the first clear preaching thereof by Christ and his Apostles to the Nation of the *Jews*, was it not preached to them as *Sinners*? Read Christs Commission to the Seventy, *Luk.* 10. 5: First *say peace*, that this peace is Gospel peace is clear, because they which reject it, reject the Kingdome of God, *ver.* 11. the persons to whom this is to be preached, they are the unworthy as well as the worthy, for they were to preach this *to all* where they came, *ver.* 5. yea they are called *Wolves*, which marks them out to be *Sinners* of the worst sort of all, as vers. 3. *Behold, I send you forth as Lambs among Wolves.* The order of the delivery of this is in the first place.

Out of all which I observe, that the preaching, or promulgation of the Gospel, or Covenant of Grace is to persons *as sinners*, for if so be the persons the Seventy were sent out amongst, were *sinners*, and if so bee the first thing they were to preach to them, were *Gospel peace*, then

must it of necessity be to them *as sinners*, without we should conceive, that wheresoever the Gospel comes, the Spirit of God goes before, and works upon mens hearts, making them of *Sinners* no *sinners*, and that before ever a word is spoken to them, which granted, wee have no need of the Word, you may throw away your Bibles, the Spirit doth work without them.

In the first preaching thereof to the Gentiles, it was to persons *as sinners*, as *Mark* last, 15. it was to be preached to *all* rational Creatures, and under what consideration could this be preached to *all and every* man, but this of being *sinners*, for none will say that all to whom the Gospel came were righteous and qualified persons, and yet it was to be preached to *all*.

So that at three remarkable times as ever the World saw, *viz.* at the first preaching of the Gospel to the World, the first clear preaching thereof to the Nation of the *Jews*, and the first preaching thereof to the *Gentiles*, the Gospel or Covenant of Grace was ever preached to persons *as sinners*; as in the Promulgation, so in the Application, is it not to persons *as sinners*? We have an expres place for this, *Ezek.* 16. vers. 6, 7, 8, 9. *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live; yea I said unto thee when thou wast in thy blood live* -- ver. 8. *Now when I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness, yea I sware unto thee, and entred into a Covenant with thee, saith the Lord God, and thou becamest mine;*

mine, verſ. 9. *Then I waſhed thee with water* ---
Here wee may read of the Application of this New Covenant to the Creature, and all the benefits thereof, as our effectual Vocation, our Juſtification, Sanctification, Adoption, &c. and in what ſtate or condition is the Creature when all this is applied to it, why ſee verſ. 6. polluted in its bloud, *Thou waſt in thy bloud, in thy bloud, in thy bloud, and then* (ſaith God) *I ſaid unto thee, live; and that time when thou waſt in thy bloud was the time of love* ---

Now this I ſay, if it bee ſo that the Covenant of Grace in the firſt making of it, in the continual promulgation of it, in the application of it to the Creature, be ſtill to perſons *as ſinners*; then ſurely all the *Promiſes* of Grace (wherein the whole, or ſubſtance of this new Covenant lies) muſt likewiſe bee to perſons under that notion.

Reaſ. 2. *Becauſe ſinners as they are ſinners, are the fitteſt objects of Grace and Mercy.* A man in miſery, whilſt he is in it (whether he be ſenſible, or not ſenſible thereof) is the fitteſt object of mercy; when he is come out of it, he is not ſo fit an object of mercy as before, whilſt hee was in it. So *a Sinner* as he *is a ſinner*, whilſt hee is going on in ways of ſin, is the fitteſt and moſt proper object for mercy to lay hold of; and hence the *Promiſes* of Grace are made to perſons under that notion.

Reaſ. 3. *Becauſe otherwiſe they could not be grace*; grace beſtowed upon one that hath merited the ſame, is not grace, *Rom.* 11. 6. *And if by grace, then is it no more of works, otherwiſe grace is*

no more grace; but if it be of works, then it is no more grace, otherwise work is no more work.

If a man should say to another, you have done thus and thus for me, and therefore I *promise* to do thus for you, this were not grace; but to say, you have done what you can against me, and yet *I promise* to do thus for you, this is grace indeed: so here, contraries destroy each other.

To be free, and to be upon condition, are so directly contrary each to other, that they can never stand; let the condition be never so mean, or little, yet it destroys grace. If a man condition with another to give him a hundred pound by the year, for that which is not worth two pence, yet so long as hee gives what hee gives upon condition, its no longer a free gift, although the thing he receives bee of no value in comparison of that which he gives.

Obj. *But if God give the condition, it may be Grace notwithstanding, as if I promise another a thing upon condition of so much mony, and give him as much mony as I require of him, then is the thing of grace though upon condition, because I give him the condition.*

Answ. Grant it to bee so, yet then it will follow, that seeing Christ gives the condition, I must first come to him as *a poor sinner* under that notion, who as yet hath not the condition, that I may have the same, and so I must come to Christ first of all; and seeing I cannot come to him but in the *Promise*, I must therefore also lay hold of the *Promise*, before I have the condition. Yea further, seeing that Jesus Christ gives

no

no Spiritual mercy but by vertue of ſome *promiſe*; it will therefore follow hence that the *promiſe* is made to me before ever I have the Condition; the Condition being a fruit of the *Promiſe*, and not the *Promiſe* a fruit of the Condition, and ſo conſequently the *promiſe* of Grace notwithſtanding all, is made to me, as I am *a ſinner*.

Reaſ. 4. *Becauſe God would give no juſt reaſon to any to exempt themſelves from laying hold of the grace of God.* Now ſhould God make *promiſes* to perſons as they are thus qualified, there would be juſt ground for many poor ſouls to exempt themſelves; as for inſtance, Should I promiſe a man to doe him ſuch a courteſie would he give me ſo much money, or do ſuch a peece of work for me, a poor man now which hath not ſo much money to give, or a lame man, weak, ſickly men, who are not able to do ſuch a peece of ſervice, might juſtly exempt themſelves; ſo, ſhould God *promiſe* upon a condition, thoſe that want the condition might exempt themſelves.

3 For *objections*, they are many, ſome drawn from Scripture, and ſome from Reaſon, I ſhall briefly ſpeak to the principal of either.

Obj. 1. *This is contrary to the preaching of* John *the Baptiſt*, Matth. 3. 2. *yea of Chriſt himſelf, as Chap.* 4. 17. *who both preach repentance firſt*, Repent, for the Kingdome of heaven is at hand.

Anſ. Though in order of words *Repentance* is firſt, yet not in the order of matter, for the reaſon of a thing is before the thing it ſelf; now

what is the reason why they should *Repent*? why, because *the Kingdome of heaven is at hand*; What is the meaning of that? why the Grace of God, or the Kingdome of Grace; peace with God, free and full remission of sins is coming towards you (for the preaching of peace and remission of sins is called the Kingdome of God, *Luke* 10.5. compared with vers. 9.11. *Say, peace be to this house* -- ver. 9. *Say unto them, the Kingdom of God is come nigh unto you.* And preaching of the Gospel is called preaching of the Kingdom of God, *Act.* 20.25. *Among whom I have gone preaching the Kingdome of God* --) therefore *Repent*; so that we have first the declaration of the Gospel, Free Grace, full remission of sins by Christ proclaimed, and from such considerations they are to *Repent*; so that the Gospel comes first before the word of *Repentance*, and therefore it is to them as they are *Sinners*, for it findes them such.

Obj. 2. *But in* Matth. 11. vers. 28. *Christ bids such as are* weary and heavie laden *to come to him; therefore men must first be weary, and heavie laden before they come to Christ, or the* Promise, *and therefore it is not made to them as* sinners.

Ans. 1. When Christ bids those that are *weary and heavie laden* come to him, doth it therefore follow he excludes all others? I grant such are to come, and such are most backward and afraid to come, and therefore called; but doth it follow therefore that no other must come, and that these, and only these are called? If a Prince send forth Proclamation to a company of Traytors

tors to come in and he will pardon them; and becauſe hee knows that there are ſome few among them that are ſo ſenſible of what they have done, and brought themſelves into by their rebellion, that they will never come upon this general Proclamation, but for fear will run away; he therefore ſends particularly to theſe by name, you and you, who dare not come for fear of being hanged, come I will pardon you, and you; doth it therefore follow becauſe theſe have a call (as it were by name) therefore now all the reſt who have a general call are excluded? So here -- but,

2 This faine would I know, what is the ſtate and condition that ſouls are then in when they are thus *weary and heavie laden*? Are they in the ſtate and condition *of Sinners* or not, righteous or unrighteous perſons? one they muſt bee. If you ſay they are not *Sinners*, but righteous perſons, then I ask how came they thus? is it by their being *weary and heavie laden* barely, or is it by their applying of the *Promiſe*? if it be by their being weary and heavie laden, then what need you preſs them to come to Chriſt for Juſtification, when as they have the ſame already by this their qualification. If it be by applying the *Promiſe*, or having it applied to them, then it will follow, that notwithſtanding this their qualification, that they are *Sinners*, and ſo remaine until they apply the *Promiſe*; or have it applied to them; ſo that the *Promiſe*, though we ſhould ſay it is made to them as ſuch, yet of neceſſity it muſt bee made to them *as Sinners* ſtill, *i.e.* perſons in a ſtate of ſin and miſery, for

until the *Promise* is applied unto them, though they are such, yet they are in no other or better condition than *sinners*.

Obj. 3. *But faith is the condition of the Promise, and the Apostle tells us*, Galat. 3. 22. that the promise is given to those that beleeve; *now a person beleeving is not a* Sinner, *therefore not to persons as such.*

Ans. 1. *Faith* is not the *condition* of the *Promise*, but it is the fruit of the *Promise*; if it be the *condition*, I ask then, whether or no is it a *condition* to be wrought by us of our selves, or doth God give it us?

If it be to bee wrought by our selves, then is the *Promise* of Grace worse, and harder than the Covenant of Works; for though it were required of *Adam* to do and live, yet he had then a power of doing, but so have not wee now of beleeving.

Yea, no more was required of him than what was put into his nature, for the Covenant of Works was written in his nature, but so is not *faith* in ours, nay, that *faith* with which we go to the *Promise* for Justification never was in our natures, for *Adam* had not this in innocency, neither was it necessary he should have it till after the fall.

If it be given us of God (as these Scriptures prove, *viz.* Ephes. 2. 8. *For by grace are yee saved, through faith, and that not of your selves, it is the gift of God*, Phil. 1. 29.) then it is given by vertue of some *Promise*, for God gives nothing but by vertue of some *promise*, which *promise* can be no other but the *free promise*, the *promise* of

grace

grace, and therefore the *promise* of grace is made to us still *as sinners*, and *faith* it self is but a fruit thereof.

2 As for that place Gal. 3. 22. *That the promise which is by faith of Jesus Christ might bee given to those that beleeve.*

I answer, *Beleeving* is not the *condition*, but a designation of the persons to whom the *Promise* is given, *i.e.* to *beleevers*, or a declaration of the way in which the *promise* is given, *i.e.* in a way of *beleeving*.

Object. 4. *But if the promises of grace are made to persons as sinners, then to all sinners, for that which belongs to any as such, belongs to all as such.*

Answ. When I say it is made to *Sinners as Sinners*, the [*as*] is not to bee understood as noting a causality, *i. e.* that their being *Sinners* is the cause why the *Promise* is made to them, for were it so, then the *promise* of grace being only an effect of such a cause, should extend to one as well as another, where there is the same cause to produce it, and so it should by necessary consequence reach all and every man, all being *Sinners*; but wee are to understand it onely as a designation of the present state and condition that those persons are in, to whom the *promise* is made, they are for the present in a state of sin and misery, though not this their condition, but the free love of God, and the riches of his mercy to poor souls in such a condition, is the cause why the *promise* of grace is made to them, and so it follows not, that it is made to *every man*.

As for example, If a man dye, and give a hun-

hundred pound a year for the use of the poor, and put such a clause as this is in his Will, I will have onely such poor as have nothing in the world to live upon, but are forced to beg, to partake of this my charity. Doth it hence follow, that hee gives this hundred pound yearly to all the poor which beg all the world over? No: so, it shews that it is given to such as are in the state of beggars; but it follows not, that all those all the world over, who are in that state have a right hereto.

So likewise, suppose a thousand persons were condemned, some for Treason, and some for other misdemeanors, the Prince or Judge sends a pardon amongst them to bee given forth to many of them, and therein is such a clause, that none shall have benefit by it, but such persons as were traitors against him, and condemned for treason, it doth not therefore follow, that every one which was condemned for treason, should have the benefit of the pardon: No, it onely shews that persons under that condemnation are the subjects of it, but it doth not follow, all shall enjoy it, because there may be more persons condemned for that offence then the pardon doth extend unto, but those to whom it doth extend, are persons under such a condemnation.

So, when we say the *Promises* of Grace are made to persons *as Sinners*, *i.e.* as they are in such a state and condition, it doth not now follow that they are made to *all sinners*; no, but it onely shews that they are persons in such a state and condition which onely shall have benefit by the *promise* of Grace.

Ob-

Object. 5. *But thus to tender the Promises of Grace to persons as they are sinners, is the only way to make men presume, and to harden them in their sins.*

Answ. 1. Not so, The grace of God teacheth a quite contrary lesson, *Tit.* 2. v. 11, 12. *For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* Rom. 6. 14. *For sin shall not have dominion over you, for yee are not under the Law, but under Grace.* 2 Cor. 7. 1. *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

2 I grant, some from the preaching of free Grace, take occasion to presume, yet is not the fault in the grace of God, nor preaching thereof, but in themselves, and the naughtiness of their hearts. As when a Magistrate proclaims pardon freely to a company of persons in actual rebellion, if they from the grace and clemency of the Magistrate, shall take occasion to persist, or others to rise up in rebellion, the fault is not in the Magistrate, or his so doing, but in them, it is in him an act of grace and clemency, it is their wickedness doth abuse it: So in this case.

3 Jesus Christ is set up as well to be a stumbling stone, and a rock of offence to some, as to be salvation to others. God hath laid Christ in Sion for these two great ends, 1 Pet. 2. v. 6, 7, 8. *Behold I lay in Sion a chief corner stone, elect, precious, and hee that beleeveth on him shall not be confound-*

ed.

ed. Unto you therefore which beleeve hee is precious, but unto them which bee diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner, and a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word. Rom 9. 33. *Behold I lay in Sion a ſtumbling ſtone, a rock of offence.* Whereſoever the Goſpel is preached, there are two great deſignes on foot together, the greateſt that ever were in the world, *viz.* of the eternal ſalvation, or condemnation of poor *ſinners.* The one glorifies Juſtice, the other Mercy; what if ſome hearing the word of grace, do preſume, it may bee God may have a ſecret deſign that ſome in heating the grace of God, ſhould preſume and ſtumble at that to their eternal condemnation, which had they in love and ſincerity imbraced, would have been to their everlaſting ſalvation. The preſumptions therefore of ſome men, ſhould not hinder the declaration of the grace of God.

4 So long as a man in holding forth the grace of God, doth really aime at the bringing in, and building up of ſouls (knowing no better way to effect it than preaching of grace) abhorring from his heart the thought thereof that any ſhould abuſe this grace, and turn it into wantonneſs, if any do, hee is free from the guilt of their ſin, and the danger will fall on their heads.

5 The primary care of a Goſpel Miniſter ſhould bee to give children bread, if they cannot have it, but dogs will be ſnatching, ſhall children be ſtarved?

6 If the grace of God should not bee held forth, untill wicked men will not abuse it, it must not whilst such are in the world, for so long they will.

7 Wee are not so much to look at the consequence of an action, as whether the action it self bee according to the will, appointment, or institution of the Lord Jesus Christ: Ill consequences oftentimes may, and do follow the best practices, as the bringing of some notorious Traitor, or Murderer to his trial, may occasion others to rise up in rebellion in his behalf, yet doth not this make the act it self evil, nay it is very good, and the neglect or omission of it would be evill.

8 If because sin takes occasion by the doctrine of grace, it must not bee preached, then must not men preach the Law neither, because sin takes occasion from that also, Rom. 7. 8. *Sin taking occasion by the commandement, wrought in me all manner of concupiscence.* Upon this ground therefore neither Law nor Gospel must be preached.

Use 1. Hence wee may see *the mistake of many persons who look upon the Gospel, and all the promises thereof as made to Saints, whereas they are to sinners*; A sinner, *quatenus* a sinner, is the proper object of the grace of the Gospel. Now looking on it thus, there are these inconveniencies follow.

1 *They never come, whilst they walk by such principles, to any stedfastness in the faith*; for whilst they can look upon themselves as *Saints*, they think *grace* is theirs, and the *promise* theirs;

but

but when the contrary, then they conclude they have no part in *grace*, no right to the *promise*, thus they are to and fro, *Saints* to day, to morrow *Hypocrites*, to day in Gods favour, to morrow out, like a loose bone, sometimes in joynt, sometimes out.

2 *They injoy but little of the Spirit of Adoption*, which is a sweet child-like frame, which makes a man come running to God, and cry, *Abba Father*. Now they injoy but little of this, being in continual doubts whether or no they may call God Father, when they cannot see themselves Saints, they are afraid to do it, and when they can, they speak it but faintly, as fearing they may be deceived, God is not their Father.

3 *They do God but little service*, whilst they can see themselves Saints, they pray, *&c.* but when they cannot, they are sullen and mopish, and will do little or nothing for God.

4 *They know not how to bear afflictions*, for let but an affliction come, and they have not faith to beleeve themselves Saints, and then presently they cry out, This is out of wrath; now God meets with me for such and such sins, the affliction will undo me, *&c.*

5 *Their very comforts and assurance, are but seeds of doubting afterwards.* For will the soul say, If I may conclude my self the childe of God, when I see my self a Saint, can pray, *&c.* then when I cannot see my self a Saint, but the contrary, why should I not conclude the contrary, yea ought I not so to do?

6 *They are led back to an Old Testament faith.*

It

It was very ulual with the Saints of the Old Testament, to conclude their condition to bee good or bad, accordingly as they found themselves to bee thus and thus qualified or not, as will appear if you look into many places in the Psalms: And hence it is that wee read of so little faith (excepting some eminent ones) and so much fear and doubting in Old Testament Saints. Now when Saints conclude their condition in such a way, though they live in Gospel times, yet do they go back to the Old Testament, and have an *Old Testament faith.*

Use 2. Then here is *ground of encouragement to the vilest of sinners, to come to the Promise.* Thou poor soul, which hast been a Drunkard, a Sot, a Swine, an Adulterer, Blasphemer of the holy name of God, ten, twenty, thirty, forty years, what sayest thou to this free Grace? What hast thou to object, why thou wilt not receive it, why, art thou not a *sinner*, and is not all this to *sinners?* Why, why then wilt thou bee a Sot, and go to hell at the last, when heaven and salvation is to bee had, if thou wilt but *come* to the *promise?* O you *great Sinners*, thinke I beseech you, when you are at your cups, with your Queans, your oaths in your mouths, O doth God make *promises of Grace* to mee, doth he proclaim heaven, life, salvation to me, and shall I bee such a wretch, and such a villain as to go on in my sin, bee drunk, and swagger, and swear, and whore, and what not? No, no, out upon these courses and practises, I will never more, since the Father is so loving, and Jesus Christ

Christ so willing to do me good, walk as I have done.

I dare say the serious consideration hereof, would make your hearts more to hate and abominate such wayes and practices, and bring you sooner to leave them, than all the terrors of hell, will, or can do. When a poor soul shall reason the case with himself thus, What, have I been a rebel against the good God, these ten, twenty, thirty, forty years, and is hee so gracious, notwithstanding all, to proclaim life and salvation to me, what to mee? O then shall I still bee a wretch, and sin against this gracious God, and trample under foot all his love? No, fie for shame!

Object. O but you will say, *Indeed now whilst you are speaking, my heart is inclinable to what you say, and I have now a good minde to leave off my former courses and praktices, but alas I have not power to do it.*

Ans. Come to Christ in the promise, and hee will give thee a power, hee can, and will overcome thy corruptions, if thou waitest on him. Thou poor soul lookest upon it now as a hard and difficult thing, to forsake such and such courses as are (according to the Proverb) bred in the bone, and thou all thy life time hast been accustomed too; but Christ can make this thou lookest upon as hard, and even impossible, easie to thee. Many a soul at his first conversion, hath looked upon it as a hard and even impossible thing to forgoe such and such sinnes and lusts, which in his natural condition were his *Dalilahs*, and his heart was ad-

addicted unto, and hath verily thought hee should never do it, who yet afterwards hath found it easier by far than hee imagined, yea so easie, he hath stood in admiration thereat, when God hath once turned his heart, hee hath found as much, yea more pleasure in the wayes and service of God, than ever hee found in his old courses.

For when God puts a new nature into the soul, then all things go another way; now there are new principles, new apprehensions, new motives, and all the wheels of the soul run another way; when there was nothing but an old nature, then all things ran sin-ward, and hell-ward, but now God having put a new nature in, there are new motions, and all run holiness-ward, and heaven-ward.

O therefore pray to God to change your hearts, and you shall see how easie that will bee, which now you suppose so hard, and how pleasant and wondrously sweet those wayes of godliness will bee, which now are so grievous.

Use 3. Is it so, that the promises of Grace are made to persons as *Sinners*, then (I am loath to speak it) *how exceedingly just and great will the condemnation of all those sinners be, which reject these promises of Grace.*

1 How *just* will the condemnation of such persons bee? you that hear all this, and yet go on in your old wayes, you are drunkards, and will bee so still; swearers, adulterers, Sabbath-breakers, scoffers and will be so still: how just will your condemnation bee? I will appeal to your own hearts and consciences, what think you

of it? If God makes *promises* to *sinners*, promise Life, Salvation freely to *sinners*, though as vile *sinners* as any breathing in the World, and notwithstanding all, you will be drunk, swear, &c. will it not be just you should be damned, speak *sinner*, speak out *sinner*, what doth thy heart and Conscience judge of this? Will it not bee *just* if God send thee to Hell to morrow, shouldest thou do thus?

If the Magistrate should send forth a general Pardon to Traytors in rebellion, and they notwithstanding all, should persist, would it not be a most just thing that never a man of them so doing should be spared, but every one should be hanged, drawn and quartered, what say you? So in this case, I have read of a godly man, who being in the presence of a professed Atheist, which beleeved neither God nor Devil, Heaven nor Hell, and opening before him the glad tidings of the Gospel, and the riches of Gods Free Grace to poor *Sinners*, the worst of *Sinners*; in conclusion plainly asked him, What think you (O man) will it not bee *just* you should bee damned, if you reject all this grace and love, if you will not beleeve this, yes (saith the poor Atheist) I confess, should I not beleeve and receive this, I deserve to be damned without mercy. *Poor Sinners*, I have now opened to you the riches of Gods Grace in his *free promises* made to *Sinners*, let me now put this question to every one of you; What think you, would it not bee *just* you should be damned, if you hear all this, and reject it all? what thinkest thou soul, what thinkest thou? speak *Sinner*, will it not bee *just*?

2 As just, so also *how great* will your Condemnation be, if you hear and reject all this?

Hence saith Christ, *It shall bee more tollerable for* Sodome *and* Gomorrah, Tire *and* Sidon, *in the Day of Judgement then for* Corazin, Bethsaida, Capernaum; they had heard of the glad tidings of the Gospel, and yet went on in their sins, but the other not. Every Sin hath a proper weight of its own, but to sin after the Declaration of Gods Free Grace to the *Sinner*, this doubles, trebles the weight of every sin; for a man to be a Drunkard, &c. is a grievous thing, this alone will damn him, such *shall not inherit the kingdome of God*, 1 Cor. 6. vers. 9, 10. but to continue a Drunkard, Swearer, &c. after hee hath heard the Gospel, and the Proclamation of glad tidings to *poor sinners*, this doubles, trebles the weight of his Sin, sin now is twice, thrice as heavie as before. It is an offence deserving death to begin a rebellion, but after a gracious Pardon proclaimed, to persist in it, doubles, trebles the offence. So here.

I shall shew you some aggravations of such *Sinners sins.*

1 *You sin against more light than others do*; Many poor souls there are which dwell in *Turkie*, and *India*, yea, and in many places where they never yet heard of the Gospel in *England* too, which are Drunkards, &c. And alas, poor souls, they are to be pitied they know no better, and therefore do no better, they never had the Gospel (which it may be if they had, they would prize it, and bless God for it) but poor souls, they remaine in grosse ignorance, and therefore do thus;

but now you have heard the Gospel, if you shall therefore go home and betake you againe to your Cups, and Cans, and Queans, and Oathes, &c. you will sin against more *light*, this you have heard will rise up in Judgement against you and condemn you, *Joh.* 3. 19. *And this is the condemnation, that light is come into the world, and men loved darknesse rather than light.* It will leave you inexcusable, *Joh.* 15. 22. *If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin.* Heb. 2. 3. *How shall we escape, if we neglect so great salvation?*

4 *You sin against more contradiction of your own Conscience*; the more light, the more contradiction of Conscience, the more will Conscience tell you of your sins, and fly in your faces for them.

They poor souls have not so much inward contradiction, because their Consciences are not so much enlightened.

You which have heard this, cannot go home and follow your sins, but your Consciences wil fly in your faces when you do it, and put you upon a wrack.

O will Conscience say, thou vile Creature, didst thou not hear the other day, that the Lord made *promises of grace* to the worst of *Sinners*, and was willing to give life and salvation to the worst of *Sinners*; and wretch that thou art, art thou swilling in thy sins and lusts again, and dost trample Heaven under foot, what dost thou think will become of thee?

3 *You sin against more Love and Mercy*; to sin against love and mercy is the highest aggravation,

rion, one of them, that can be of sinning. Now you have abundance of love spread before you, which they poor souls that dwell in *Turkie*, and *India*, and *Ireland*, and *Northumberland*, and *Cumberland*, know nothing of, nor it may bee never heard of.

4 *You sin more wilfully*; you which hear all this grace, and yet go on in your old prophane courses, there is more of will in your sins than in others. If a man should have a Servant, and he bids him do a thing, and charges him to do it, or he would turn him out of his Service, and he should say, he would not do it, bid him do it himself, here now is *will*; but if this man should come to this Servant, and say, I pray do this, let me prevail with you, and intreat you to do it, and I will promise you that I will make you my Son and Heir, and you shall be no longer looked upon, or accounted a Servant, but shall for ever be as an only Son to me; if hee should still say, No, I am resolved, say what you please, I will not do it, but I will go on doing of that I am at present about; here now were *more will*. So let me say, should God come to a poor Sinner, and say, Do this, beleeve on my Son, and I will promise you that I will make you my Son and Heir; if that Sinner will not do it, here is *much of will* in this.

Vse 4. Of *comfort* to poor souls; Is it so that the promises of Grace are made to Sinners as sinners? then *see what abundance of comfort this one consideration yeelds*; this rightly understood is such a bottome of *comfort* as no principle like it, for it will at once answer all the Objecti-

ons of Satan, and Carnal fears of thine own heart.

Obj. 1. *O saith the Devil, and thine own heart thou art not so holy as others, canst not pray with that life, &c. that others can?*

Ans. But may the poor soul say, *True Satan, yet I am but a Sinner, and the Promises are made to sinners*; were the *Promises* only to *Saints*, then woe would be to me did I want these things, but they are to *sinners*, and yet I am but a *sinner*, and though I cannot go to the *Promise* as a *Saint*, yet I will go as a *Sinner*; and thus I may go, for they are made to *sinners*.

Obj. 2. *But thou art not humbled and broken?*

Ans. But still I am but a sinner, and promises are made to sinners; I confess I am not so *broken and humbled* a sinner as I would be, but yet I am but *a sinner*, and so the proper object of the grace of the *promise* still; I will therefore go to the *Promise*, that I may bee a *broken* sinner, an *humbled* sinner.

Obj. 3. *But thou hast been a sinner a great while, ten, twenty, thirty, forty, fifty years.*

Ans. Aye, but Satan, *still I am but a Sinner, and the promises are made to sinners*; I do acknowledge I am an *old sinner*, and have been a *sinner* a great while, and I heartily wish that I had not been so long, I will now go to the *Promise*, that I may be a *sinner* no longer.

Obj. 4. *O but thou hast sinned against light?*

Ans. Yet but a *sinner*, and the *promises* are made *to sinners*; though I have sinned in the *Light*, whereas others have in the Dark, and so my sins are farre greater, and worse, yet I am

but

but a ſinner, and the *Promiſes* are to ſuch.

Object. 5. *O but thou haſt ſinned againſt mercy alſo.*

Anſ. True, Satan, *yet I am but a ſinner, and the promiſes are made to ſinners.* I have abuſed Gods mercies, and it grieves my heart I have been ſuch a wretch, but yet I am *but a ſinner.*

Object. 6. *But thou art one who haſt not ſo much as a breathing, or deſire after that which is good, alive in thee.*

Anſ. Yet, *but a ſinner.*

Object 7. *But thou art one who art weary of that which is good.*

Anſ. Yet, *but a ſinner.*

Object. 8. *But thou haſt had more deſires and breathings formerly, than now thou haſt.*

Anſ. Yet, *but a ſinner.*

Object. 9, *But though thou art in this miſerable condition, thou art not troubled for it.*

Anſ. But *yet I am but a ſinner.*

Object. 10. *But thou haſt been a back ſlider, and fallen into the ſame ſin not once or twice, but thirty, forty times.*

Anſ. This Satan, I acknowledge too, but what then? *Back ſliders are but ſinners, and the promiſe is made to ſinners.* Though my back-ſlidings are ſuch as I cannot come to God as a Son, yet I will come as a *Sinner*, who may in time bee his Son; though I cannot at preſent call him *Father*, yet I will come to him as a *Sinner*, who may in time call him *Father.*

Object. 11. *But thou haſt made many vows and promiſes, and reſolutions, and broken them all.*

Ans. This, O Satan, is true, *yet but a sinner, and promises are made to sinners.*

Object. 12. *But thou hast had many motions from the Spirit of God to forsake thy sins, and come to God which thou hast slaighted.*

Ans. Yet *but a sinner*, and promises are made to such.

Object. 13. *But thou hast been an open opposer of the wayes and people of God, thou hast been a and jeerer a scoffer at goodness.*

Ans. Yet *I am but a sinner*, though my oppositings were never so great (for which I ever desire to bee humbled, and to lye low before God, that I should be such a wretch,) yet can they make me *but a sinner*, and the promises are made to such.

Object. 14. *But thou hast sinned presumptuously.*

Ans. Yet *but a sinner still, and the promises are made to sinners.* Indeed were I to come to God as the least of Saints, I should not dare to come, but however I can come to God as a *sinner*, and though as the greatest, yet *but a sinner still.*

Object. 15. *But thou hast been a great neglecter of good, as well as a committer of evil.*

Ans. Yet *but a sinner*, and promises are made to sinners.

Object. 16. *But thou art an Hypocrite.*

Ans. This Satan is worst of all, if true, *yet however I am but a sinner*, for an hypocrite is but a sinner, and the promises are made to such, I will therefore come to the *promise* that now I may be sincere. Thus by holding this principle, thou shalt more easily, speedily, effectually answer Satan, than any other way.

The

The Life of Faith.

2 Cor. 5. 7.

For wee walk by Faith, not by Sight.

He Text, although included in a Parenthesis, yet hath it relation to the foregoing verse, being a reason of the latter part thereof, *Knowing this, &c.*

As if the Apostle should say, This is the reason why we beleeve that whilst we are here at home in the body, wee are *absent* from the Lord, because the present life that now wee live, is *a life of Faith*; Now this wee know, and are sure of, that were wee present with the Lord, wee should *live by sight*, see him as hee is, in the beauty and perfection of his glory; but this being wanted here, we conclude, That whilst wee are at home in the body, wee are *absent* from the Lord.

The words are a brief description of a Christians life here, and hereafter, here *by Faith*, hereafter *by Sight*.

WE WALK; the terme of *walking* in this Text is of equal extent with that of *living*, Rom. 1. 17. *The just shall live by faith*, Gal. 2. 20. *And the life which I now live in the flesh, I live by*

by the faith of the Son of God. I grant indeed in ſtrict propriety of ſpeech it is of larger extent, becauſe a man may *live* which doth not *walk*, *walking* denotes not onely *life*, but *life* in *exerciſe*; but when theſe termes are applied to *Faith*, as *walking* by faith, *living* by faith, they are of *equal* extent, becauſe the *life* of *faith* conſiſts in exerciſe, which is a mans *walking* by *faith*: If a man do not *walk* by *faith*, *i.e.* carry *faith* along with him throughout all that hee does or ſuffers, doing and ſuffering *by faith*, hee doth not live *by faith*; for thus to do is properly to *live by faith*, and take this away, you take away the *life of faith*, though a man may have the *habit* of *faith* in him, yet doth hee not *live* by *faith*, unleſs *faith* be active, carrying him out either in doing or ſuffering for God, which when it doth, as he *lives*, ſo likewiſe he *walks* by faith.

Doct. 1. *The life of Faith, is the proper life of Saints in this world.*

2 *The proper life of Saints in the world to come, is a life of Sight.*

Of the firſt, *viz.*

Doctr. *That the life of faith, is the proper life of Saints in this world.*

It was even in the times of the Old Teſtament, *Abraham lived by Faith.* See that notable place, *Rom.* 4.17. to 22. *who againſt hope believed in hope, that hee might become the Father of many Nations,* verſ. 19. *And being not weak in faith, he conſidered not his own body now dead, when hee was about an hundred years old, neither yet the deadneſs of* Sarahs *womb,* verſ. 20. *Hee ſtaggered not at the promiſe of God through unbeleef, but*

was

was strong in faith, giving glory to God, verſ. 21. *And being fully perſwaded, that what he had promiſed, he was able alſo to perform.*

Here the Holy Ghoſt makes a Divine Commentary upon the famous ſtory of *Abrahams* beleeving, and ſets forth that *life of faith* which was in that holy man; *who againſt hope* — when nothing was left for *Abraham* to build *hope* upon in a way of ſenſe, but all things were at that paſs that they made againſt his *hope*, and endeavoured to deſtroy it, yet then *Abraham beleeved.* God comes to *Abraham* when that he was now about a hundred years old, and his Wife *Sarah* near as many, and promiſeth him a Son by his wife *Sarah*, and that in his ſeed ſhould all Nations be bleſſed; well might *Abraham* now ſay, God hath promiſed me a Son, and that in my ſeed ſhall all Nations be bleſſed. How ſhall this word ever be? I am now a hundred years old, my body is dead to the begetting of Children, my wife *Sarah* near as many, her wombe is dead to the conceiving of Children, how ſhall this promiſe be brought about?

But ſaith the Text, *Abraham conſidered not theſe things*, (here was the *life of faith*) hee did not ſuffer his minde to run on theſe things, hee did not ponder them in a way of reaſon and ſenſe, but *againſt hope, beleeved in hope*, kept up his hope in a way of pure *beleeving*, when all things to ſenſe ſeemed to deſtroy his hope, and ſo was ſtrong in faith, giving glory to God.

Hebr. 11. the Apoſtle reckons up throughout the Chapter many of the Worthies of the Old Teſtament, *Abel*, *Enoch*, *Noah*, &c. recording

ding their good Works, and attributing all to their *faith*; *by faith* they did thus and thus. *Abel* offered, *Enoch* was translated, &c. the Old Testament mentions only the bare work in many of these, the Spirit of God in the New looks further into the nature of them, not only the matter done, but the manner of doing; it records, they were Gospel works, and done from *faith*, though wrought in Old Testament times, so that the Saints of the Old Testament did *live by faith*; yea *Habbakkuk*, Chap. 2. 4. saith expressly, that the life of Saints, or justified persons, it is *a life of faith*; so that this was the proper life of Saints in Old Testament times. Come to the New, we shall see still it is; if in the Old, when the Covenant of Grace by which this *life of faith* is begotten, & cherished, was more dark, and lay wrapped up in Types and shadows, then much more is it in the New, wherein the Covenant of Grace is clearly revealed, and Gospel Truths unvayled. Hence in the New Testament we have three times for *Habbakkuks* once, that golden sentence, *The just shall live by faith*; as *Rom.* 1. 17. *Galat.* 3. 11. *Heb.* 10. 38. And *Paul* (whose example take for all the rest, to shew what every one should do) verifies this in his life and practice. *Gal.* 2. 20. *And the life which I now live in the flesh, I live by the faith of the Son of God.*

In the carrying on of which I shall shew;

1 *What it is to live by faith.*

2 *What are the principal differences betwixt the life of faith, and the life of sense, or a souls living by faith, and by sense.*

3 *Where-*

3 *Wherein this life of faith is to bee exercised?*

4 *The preciousnes and excellency of this life of faith.*

Quest. 1. *What is it to live by faith?*

Ans. I shall only describe it to you, and that with shunning of curiosity as much as may bee, and so it is.

For a soul constantly, quietly, and orderly, to rest upon the Promise and Power of God, for the obtaining of all good expected or hoped for, the removing or turning to good, all evil present or feared. In which description, are these things considerable.

1 Here is the *act it self*, with the *manner* of acting, which the soul that *lives by faith* puts forth; it is an act of *rest*, and reliance, and that *constantly, quietly*, and *orderly*.

For the *act it self*, the nature of it, it is not an *act* of *assurance*, but an act of *reliance*, recumbence, dependence, or adherence; the *act* of *assurance* is not so properly *faith* as *sense*, for when my soul is *assured*, I do see and behold the love of God, and my own salvation, and I do feel the same within me, and this is *sense*.

Indeed I grant it, that the soul which *lives by faith* hath oftentimes *assurance*, and more *constantly* than another, he puts forth more *acts* of *assurance* than a weaker beleever doth which lives by *sense*, yet are not these the *differencing acts*, which do discover him to *live by faith* rather than another.

Thomas put forth an *act of assurance*, when

Joh.

*Joh.*20.28. hee cryes out, *My Lord, and my God,* yet by our Saviours own testimony, vers. 29. he lives by *sense, Because thou hast seen, thou hast beleeved*; as if hee should say, *Thomas* thou art such a beleever, as dost live more by *sense*, than by *faith*, thou beleevest, but it is because thou *seest*, thy *faith* can go no further than thy *sight*, *but blessed are they that have not seen, and yet have beleeved.* As to say, A Christian life there is, whereby a soul, though hee see nothing, feel nothing, yet *beleeves*, and this is the *blessed life*, and those the most *blessed* which *live* this kinde of *life.* Christ here puts beleevers into two ranks, the first are those who though they *beleeve*, yet *live by sense*, grounding their faith upon something *seen*; the second are those who *beleeve and live by faith*, grounding faith upon things not *seen. Thomas* is a beleever of the first rank, who lived by *sense*, and yet had *assurance*, so that the *act of assurance*, is not the *distinguishing act*, betwixt that soul which lives by *sense*, and hee which lives by *faith*: Yea more, a weak beleever, or a beleever at first conversion may, and it is usual for such to have *acts of assurance*, God coming in sometimes in a word, or an ordinance, perswading, and convincing their souls of it, that hee is their Father, and Heaven is theirs, yet do not such *live by faith*, for so soon as this fit or rapture is over (though whilst it was upon them they would have affirmed it against all the Devils in Hell) they call into question, and begin to unsay whatsoever before they said.

Yea further (as I said before) these *acts of assu-*

assurance, though it bee by *beleeving*, I come up to them, yet are they more properly *sense* than *faith*, for when I have *assurance*, I cannot so well bee said to *hope* for, *beleeve*, *&c.* as I may in some sort to *see*, *injoy*, and *possess*, and therefore though the soul oft puts forth *such acts* which lives by *faith*, yet are not these they whereby it *lives by faith*; nay more properly hee *lives by faith* when these are wanting, for then, and onely then, I put forth pure *acts of faith*, when I have no *sense* at all.

The *act of assurance* which goes along with that of *adherence*, is not the *act* whereby the soul *lives by faith*, but rather a fruit or consequence of its living by *faith*, it lives by *faith* in *adhering* to the promise which is the *first act* of faith, and then from this its *adherence* (as a fruit thereof) there is an *assurance* of Gods love maintained in the soul.

So that it is clear, that the *act it self*, which is put forth in our *living by faith*, is not an *act of assurance*, whereby I am *assured* of the love of God, *&c.* but an act of *adherence* or *reliance*, whereby though I see or feel nothing at all in mee why I should conclude God loves mee, yet finding that God hath made *promises to sinners*, such as I am, and knowing no just or sufficient ground, why I should exclude my self, I *adhere* to the word and promise of God.

Now for the *manner of acting*, it is,

1 *Constantly*, The soul which lives by faith, doth not for a *fit and away*, *rest*, *and relye on the promise*, *but constantly*. By *constantly* I do not mean, that hee doth so *rest* upon the promise, and

and *adhere* thereto as that hee never at no time or in no case starts aside.

Abraham himself did not so cleave to the promise, but once or twice hee did a little step aside, so a soul which hath attained the life of *faith*, and lives the same, may at some times, and in some particular case step aside, and act too much in a way of *sense*.

But by *constantly*, I mean thus, *That in the general course of his life and actions, he is carried on by faith*, and acts in a way of faith, setting aside now and then some particular acts, and the whole of his life and actions, is guided by faith.

Or if you please, you may restrain it to the *more part*, though *sometimes*, and oft hee *acts sense*, yet *mostly* hee is in *beleeving*, and so takes this denomination of *living by faith* from the *greater part*, because hee doth more live by faith, than by sense.

So that by *constantly* I do not understand every particular *individual act*, but the *general course* of a mans life (when once hee comes to live this life) or the more part of his actings are in a way of faith.

Now hereby hee is distinguished from all such as rest and relye upon the promise, for a fit onely and away.

Some there are who will *adhere* to the promise for a *fit* whilst they finde themselves so and so qualified, or have such and such experiences, manifestations of the love, goodness, power of God, *&c.* So long as these remain, they *adhere* to the promise, but so soon as these

are

are a little decayed, or the ſenſe of them with-drawn, they are off the hinges, and cannot *adhere* to the Promiſe any longer; ſo that it is but now and then, rarely, when and whilſt affections are up, that theſe reſt on the Promiſe, they are five times more off than on; they live ten days in unbelief, for one of faith.

Some others will *adhere* it may bee (though they finde none of theſe) to the Promiſe for a *little moment*, and then they look that the thing for which they cleave to this promiſe ſhould inſtantly bee theirs, but finding the contrary, they faint, and *give over adhering*; both theſe are hereby diſtinguiſhed from living by faith.

2 *Quietly*, i. e. It reſts upon the Promiſes *without murmuring or repining*, though the thing promiſed be delayed, and every day it is looking for, and deſiring the coming thereof; O when will it come! yet it *is quiet*, it doth not ſpeak evil of God, nor of the Promiſe, though it thinks long every day to have the Promiſe fulfilled, yet doth it not think it too long, though the fulfilling thereof bee delayed for a good time, but contents it ſelf herewith, I have a promiſe, though when, or how I ſhall have it fulfilled I know not, when God will give this, do this, or how, I know not, only here I have a promiſe, this *I adhere* to.

Yea, ſometimes the ſoul may ſay, Whither God will give this to me, I do not certainly know, only here is a promiſe, and I have no reaſon to think the contrary, and therefore I will wait upon him, let him do what ſeemeth him good, *Lament.* 3. 26. *It is good that a man*

should both hope, and quietly wait for the salvation of the Lord.

This *Habakkuks* Vision teacheth us, chap. 2. 4. *Behold his soul which is lifted up is not upright in him, but the just shall live by his faith.* He whose heart is lifted up, swolne with pride, and impatience, cannot bear Gods delay, but the life of faith teacheth *quietness* under this.

Now *this distinguisheth living by faith*, from that *impatient waiting* of many souls, accompanied with *murmuring* and *repining*, if the promise be delayed, which was the fault of that wicked King, 2 *King.* 6. 33. *And he said, behold, this evil is of the Lord, what should I wait for the Lord any longer?*

Of *Rachel*, though a godly woman, *Gen.* 30. 1. *When* Rachel *saw that she bare* Jacob *no Children*, Rachel *envied her sister, and said unto* Jacob, *Give me children, or else I dye.* And of *Israel*, for forty years together whilst they were in the Wilderness, if they wanted any thing, Bread, Flesh, Water, presently they *murmured*, which murmuring of theirs is described wherein it lay, *Psal.* 78. vers. 17. to 23. *They tempted God in their hearts, by asking meat for their lust; yea they spake against God, they said, can God furnish a table in the Wilderness?* --- vers. 21. *therefore the Lord heard this and was wroth* -- vers. 22. *Because they beleeved not in God, and trusted not in his Salvation.* And we are bid beware of it, 1 *Cor.* 10. *vers.* 1, 2, &c.

3. *Orderly*, it rests and relies on Gods Promise *in Gods way*, using means, those means which he hath appointed it should *wait* in the use of, as Hearing,

Hearing, Reading, Prayer, Meditation, Christian Society, &c. *Isaac* had a promise he should have seed, and yet seeks God for his wife, *waits*, but *wait orderly*.

The Spouse in *Canticles*, Chapters third and fifth, when her Beloved twice had with-drawn himself, and was gone, she *waits* for him, but in an *orderly way*, she doth not lye still sleeping, and slugging upon her bed, and say, Well, my beloved is gone for the present, but he will come again, but up she gets her, and about the streets she goes, and enquires of every one she meets with, *Saw you him whom my soul loveth?* shee runs to the Watch-men. *O! saw you him whom my soul loveth?* from them to the Daughters of Jerusalem, *O! saw you him whom my soul loveth?* thus she *waits*, yet is active, using means.

Now, this distinguisheth *living by faith.*

1 From a *careless waiting* and resting upon the promise, as to say, Well, God hath promised such a thing, it matters not what I do, God will fulfill his own promise, and so neglects and throws away all means and Ordinances; this is not *living by faith*, but a carnal, presumptuous, and secure frame of spirit.

2 From a *disorderly waiting*, a waiting upon God for a mercy, but a going out of *Gods way* to obtain it, by following some *way* of my own or anothers invention, which is not Gods; *Saul* was twice in this, and it cost him dear, once when he offered a Burnt-offering, 1 *Sam.* 13. and when he went to the Witch of *Endor*, 1 *Sam.* 28. As in *living by faith* I must *rest* on the promise, so in *Gods way*, or my *resting* is nothing.

2 The second thing in living by faith is, *the ground of faith*; A man stands as hee hath his footing, so faith.

I shall here shew in order to the other.

1 VVhat *is not* the ground of faith.

2 VVhat *is*.

Q. *What is not the ground of faith?*

A. 1. *Not duties.* Some beleeve that God loves them because of such and such things done by them, this is not the *ground* of faith in living by faith.

2 *Not affections.* Some others, though they will not *ground* faith upon a bare *duty* done, yet if they have had *affections* therein, they will *ground* their faith upon those, or these and the duty put together. Many a poor soul thinks this *duty* is accepted, this prayer shall be answered; ask the reason, they can give no other, but their hearts have been warmed, *affections* up therein, they wept much, &c. and sure such a *duty* cannot but speed, and hence poor souls when they finde (as mostly it proves so) their great expectations of this duty come to just nothing, they are ready to cast off not only their *hope* but *duty*, and every thing else; the reason of all being this, they go upon a false and *mutable ground*, and therefore are so mutable in their opinions of themselves, and what they do. This is not the *ground*, the soul which lives by faith goes upon, nay a soul will never live by faith (but beleeve one day, and call in question the next) till he is got off this *ground*.

3 *Not Graces*: Some do not make *duties* the *ground* of their faith, and knowing the deceitfulnes

fulnes of *affections*, are shie of them also, who yet upon sight, or discerning of the *graces* of the Spirit in themselves, will *beleeve*: If they finde in themselves a sweet heavenly frame of Spirit, an humble frame of heart, hearts full of love to the brethren, &c. they will then beleeve, and make these things a *ground* of their faith; but whilst they do thus, sure enough they never *live by faith*, for how ordinary a thing is it to see these to day, or in one duty, and to have them out of sight to morrow, or in another.

It may bee to day I have a sweet heavenly spiritual frame of heart, but if I ground my faith upon this, perhaps to morrow I shall bee as cold, and carnal, as now I am spiritual, and where then will my faith bee? to day my heart is humble, to morrow as proud as now humble; to day I can love my brother, let him do what hee will with me or against me, I can forget all, and pass by all; to morrow I cannot do thus, but my heart will be full of wrath, grudging and revenge against him, if I ground my faith on these things, where will it be when these are wanting, yea when instead of finding them, I finde the contrary? These things may *encourage faith*, whilst it is acting, but I must make none of these, neither *Duties*, *Affections*, or *Graces*, nor any thing within me, or done by mee the *ground* thereof.

Quest. *What is the ground of faith, in living by faith?*

Answ. Two things are laid down in Scripture as the *ground* of our faith, viz. *The promise*

of God, and *Gods power* to perform the same; both which together make up a full and *compleat ground* for the faith of the beleeving soul.

1 *The promise of God*, the word of *promise* is the word of *faith*, or that which our *faith* first pitcheth upon in *living by faith*. *Faith* must have a word, or it is not able to keep up. Now the word or *promise* that *faith* pitcheth upon in inabling of the soul to live *by faith*, is,

1 The *naked or bare promise*, or (to speak better) the *Promise nakedly considered*, without any thing of ours joyned with it.

If I would live *by faith*, I must do thus, whensoever I would *act faith*, set by all my duties, affections, graces, and go to the *naked Promise*, as though I had never performed duty in my life, had not any affection to any thing good, nor one dram of grace in mee.

As *Abraham* (as *Luther* saith) when he went up the Mount, left the Servants, and Asses at the foot, and carried onely *Isaac* the Son of the *Promise* with him; So when any would go up to God by *faith*, we must leave all our righteousnes beneath, and carry onely the *promise* up with us; for whilst I joyn any thing of my own with the *promise*, making the *promise* as it hath this of my own joyned with it, the ground of my *faith*, so soon as ever I find a want of these things, and have them not to carry, I faulter in beleeving.

Therefore in living *by faith*, it ought to bee the special care of every Christian to keep to the bare and *naked promise*, looking to it that hee

do

do not joyn any thing with the *promise*, which to do, as it is a great evill in it self, so hath it this evill attending of it, it throws down *faith*, and hinders the soul from living *by faith*.

2 The *free or unconditional promise*. There are in the Book of God, two sorts of *Promises*.

1 Some *Absolute*, and without condition, made to the worst of sinners, as such.

2 Some *Conditional*, made to the Saints duties, and the graces of the Spirit in them.

Now, in living *by faith*, I am not to make these latter sort of *promises* the ground of *faith*, because the *conditions* required in them, being in mee but weak and imperfect, and at sometimes only discernable, *faith* cannot take hold of them at all times as it ought to do, to the end I might *live* thereby.

The former sort of *promises* then, *viz.* those which are *Absolute*, and without condition, such as are all the *promises* of the New Covenant to us, are the *promises* which I must make the *ground of faith*, in living by *faith*, I mean those *promises* which are made to sinners as such, these are they I must *ground* my *faith* upon, for these *faith* may alwayes take hold of, but of the other but sometimes only, because onely sometimes the *conditions* and qualifications required in them, are discernable in the soul, though there be alwayes sufficient *ground* for my *faith* in the *promise* made to sinners, yet not in that which is made to Saints. I can see and acknowledge my selfe a sinner alwayes, and under that notion come to the *promise*, but so I cannot a Saint.

2 *The power of God* to perform the ſame is another part of the *ground of faith*; If any aſk why I joyn this, *viz.* The *power* or ability of God, together with the *promiſe* in the *ground* of *faith*. I anſwer,

1 *Becauſe* the Saints in former ages in acting faith, and living by it, have alwayes had a ſpecial eye unto, and been much upheld by the *power* of God.

Wee have two notable *acts* of *Abrahams faith*, mentioned by the Holy Ghoſt in the New Teſtament, the firſt is that wee ſpake of before, *Rom.* 4. which was an *act* of *faith Abraham* put forth in reference to a Son, which God had promiſed him hee ſhould have by his wife *Sarah*, in his and *Sarahs* old age, when now in reaſon they were paſt hope of having any, his own body being dead, and *Sarahs* womb dead, and this was before, or about the time of the conception of *Iſaac*, Gen. 17. 15, 16, 17.

The other was an *act* of *faith Abraham* put forth in reference to Gods fulfilling of this his *promiſe* in *Iſaac*, at that time when the *promiſe* ſeemed to bee dying, God commanding *Abraham* to offer up *Iſaac* the Son of the *promiſe*, which wee have recorded, *Gen.* 22. and repeated *Heb.* 11. 17. 18, 19.

Now in either of theſe, wee finde *Abrahams faith* did *ground* not onely on the *promiſe*, but *power* of God alſo, Rom. 4. 21. *And being fully perſwaded that what he had promiſed, hee was able alſo to perform*, Heb. 11. 19. *Accounting that God was able to raiſe him up, even from the dead.*

So

So *Paul*, 2 Tim.1.12. *I am perſwaded that hee is able to keep that which I have committed unto him againſt that day.*

And the three Children, Dan.3.17. *Our God whom wee ſerve is able to deliver us from the burning fiery furnace.*

2 *Becauſe* I finde not onely Saints *grounding* their *faith* on the *power* of God, but the Holy Ghoſt oftentimes laying down the *power* of God, as a great *ground* of the *faith* and comfort of Gods people, as *Eph.*3.20. when the Apoſtle had put up many ſpirituall petitions in the behalf of the *Epheſians*, he concludes, *Now to him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us*: Pitching their *faith* for the obtaining of theſe things on the *ability* of God.

So *Heb.*7.25. *Hee is able to ſave*,-- the *ability* of Chriſt to ſave, is laid down as a *ground* for our *faith* in coming to him; the laſt words of the verſe, *Hee ever liveth to make interceſſion*, are but the reaſon of the *ability*, Jude v.24. *Now unto him that is able to keep you from falling.* Saints are comforted againſt fear of falling away becauſe God is *able* to keep from falling, and *Rom.*14.4. aſſured that they ſhall ſtand, becauſe God is *able* to make them ſtand, and *Rom.*11.23. The Apoſtle ſpeaking of the converſion of the *Jews*, layes down this as a *ground* for us to *beleeve* they ſhall bee grafted in again, becauſe God is *able* to graft them in again.

3 *Becauſe* I finde diſtruſt of the *ability* of God is in Scripture branded for *unbeleef*, and that of the higheſt nature, *Pſal.* 78. v. 19, 20, 21,

21,22. *They said, Can God furnish a table in the wilderness? Can hee give bread also? Can hee provide flesh for his people? Therefore the Lord heard this, and was wroth*, vers. 22. *Because they beleeved not in God, and trusted not in his salvation.*

4 *Because* the *promise* alone without a consideration of the *power* of God to perform the same, is not a sufficient *ground* for *faith*.

If a man should *promise* me a thousand pound, I must consider his *ability*, as well as his *promise*, before I can upon good *ground* beleeve that ever I shall have so much of him, for if he be not *able* hee cannot give it, and so his *promise* is nothing.

So, though I have a *promise* for such and such a mercy, yet if I do not consider Gods ability to perform this *promise*, as well as the *promise*, there will not bee a *ground* sufficient to make mee beleeve: For what if the heart object, as once *Israel* did; True, here is a *promise*, but can God *perform* what he *promiseth*? if the soul say, Yea he is *able*, then the *power* of God presently comes into consideration, and I have that as well as the *promise* for the *ground* of my *faith*; if the soul cannot beleeve this, That God is *able*, then the *promise* alone will not perswade it, neither indeed can it, and so it is not *ground* sufficient to cause it to beleeve for the mercy. So that both these, *viz.* the *promise* of God, and Gods *power* to perform the same, must go together to make up the *ground of faith*.

When I would *act faith*, I must first go to the *promise*, and there behold and consider what God

God hath freely *promiſed* to ſuch a poor miſerable creature as I am, and work this upon my heart, that this word of God is a truth; when I have done ſo, I am to endeavour to bring up my heart to beleeve the *power of God*, viz. That God is *able* and All-ſufficient to fulfill this *promiſe*, whatſoever ſeems to bee in the way, or to hinder the ſame.

Now although we are ready to think, that this is a very eaſie thing to beleeve the *power* of God, and that wee have no doubt at all thereabouts, yet aſſuredly it is a moſt hard and difficult thing, and I am perſwaded that the greateſt part of our *unbeleef* ſprings from hence, a diſtruſt or queſtioning of the *power* of God.

I have known one as confident as another that hee did beleeve the *power* of God, and could not think otherwiſe, who yet, when hee came to follow up his doubts to the firſt head, found it far otherwiſe, that the greater part of them did ariſe hence.

I have many times thought the queſtion hath been onely thus, *Will* God do this for mee, change this heart, kill this corruption, &c? and could I bee ſatisfied in this, I have thought all my doubts would bee over, but when I have endeavoured to ſearch to the bottome, I have found the ſtate of the queſtion to bee much altered, and heard a ſecret whiſpering there, *Can* God do ſuch a thing? *Can* this curſed heart of mine be changed? Is it *poſſible* that ſuch and ſuch corruptions that I have been ſo long contending with, and uſed all means againſt, and are yet as ſtrong and lively as ever, ſhould ever bee ſubdued? Hence

Hence comes our *unbeleef*, for a great part of it, therefore would we *live by faith*, as wee must keep to the *true ground* which is the *promise* of God, and his *power* to perform it, so likewise to the *full ground*, *i.e.* we must act faith in both, *viz.* the *promise* and *power* of God.

And me thinks when I ponder upon this, that the *power* of God, as well as the *promise* is the *ground* of our *faith*, I do not at all wonder why there is so much *unbeleef*, and so little of *the life of faith* in most of us; because there is an opinion in all our hearts, that it is a very easie thing to *beleeve* the *power* of God (as if we had such abundance of faith, that that which ever hath been, and was from *Abrahams* time to *Pauls*, the highest and most noble act of *faith* (as if wee read Scripture wee shall finde this of *beleeving* the *power* of God ever was and hath been) were easiest to us; as if that which declared *Abraham* strong in *faith*, were now a thing common) and from taking it for granted wee do the thing, wee take no pains with our hearts hereabouts. And therefore it is no wonder wee lye in *unbeleef* so much as wee doe, whilst wee sleightly pass over, and carelessly neglect one of the principall *grounds of faith*.

3 The third thing in our description of living by faith is, *the extent of this living by faith*, it extends it self to *all good*, expected or hoped for; to *all evils* present or feared, whether relating to the life present, or that which is to come.

The natural way for the obtaining of mercies, preventing of judgements, is to run to

our

our own righteousnes, our amending and doing; but now the Christians way is the *exercise* of this *life of faith*, I obtain *all good* by *faith*. I prevent, or remove *all evill* by *faith*. Rom. 9. 31, 32. *But* Israel *which followed after the Law of righteousnes, hath not attained to the Law of righteousnes*; Wherefore? *Because they sought it not by faith but as it were by the works of the Law.* The *Jews* found a want of righteousnes, the Law that the Lord gave them by *Moses* convinced them of much sin and unrighteousnes, they see themselves sinners, the Law terrifies them, conscience gripes them, what now do they do? Why see, v. 32. presently they run to the Law, that bids them amend their wayes, do thus and thus, this they do, and yet as far from *obtaining* what they want, or *removing* their fears as ever, because they sought not in a *way of faith.*

The *Gentiles* likewise, they have the same wants and ground of fear the *Jews* had; What do they? Why this they do, They hear a message, a glorious message of one Jesus Christ, which was crucified at *Jerusalem*, through whose death poor sinners beleeving in him should obtain righteousnes and salvation; hereupon they presently disclaiming any worthiness in themselves, or any thing they could do, flye to Jesus Christ by faith, and so obtain righteousnes, vers. 30. *The Gentiles which followed not after righteousnes, have attained to righteousnes, even the righteousnes, which is of faith.*

They get their great want supplied, their con-

conscience truly pacified, and all this *by faith?*

Thus much of this third thing in the general, in the particulars, it falls to be handled in that question, wherein the life of faith is to bee exercised?

Quest. 2. *What are the principal differences betwixt the life of Faith, and the life of Sense?*

There is a *great deal of difference* between these two *lives*, though both of them bee found in the Saints. And what *differences* wee speak of, are not for the discovery of a mans condition, whether he be gracious or ungracious; but onely the thing in hand is, to discover whether wee *live by faith*, or *sense*? Both these *lives* are incident to Saints, therefore if thou findest thou dost not live *by faith*, do not conclude thou art a reprobate, a hypocrite, thou mayest bee a gracious soule, and yet live *by sense.*

Ans. 1. The *life of faith* doth ever *ground* on something *without*; the life of sense doth ever *ground* on something *within*; either his own *desires*, or *affections*; or some *other thing*; but the *life of faith* is begotten and nourished by *something without*, as the *word* of God, the *promise* of God: Look what Jesus Christ saith to his Disciples, that is the continual language of *faith*; Jesus Christ said, *Joh.* 14 19. *Because I live, yee shall live also*: Not because you have good *desires*, good *affections*, but because *Christ liveth*; this is the language of *faith*, because the *word* of God *liveth*, the *Covenant* of God *liveth*, therefore I shall *live* also. Not because something *in*

mee

mee lives, not because my *affections lives*, not because my *obedience lives*, but because *Jesus Christ liveth*, the *Word* of God, the *Promises* of God *live*, therefore I shall *live* also. *Sense* ever draweth conclusions from *something within*; it looketh at these two things, either the *actings* of the *regenerate*, or *unregenerate* part, from the *acting* of *the one*, concludeth the *condition good*; from the *acting* of *the other*, concludeth the *condition bad*.

Faith observeth the *acting* of these, as well as *sense*, but draweth conclusions from *neither*. The Apostle *Rom.* 7. setteth forth the *acting* of the *regenerate* and *unregenerate* part, *What I do, I allow not, what I hate, that do I.*--Hee setteth before him the *actings* of both the old and new man, the *one* willeth to do *good*, and hateth to do *evill*, the one delighteth in the *Law of God*, consenteth to the *Law of God*, that it is good, yea serveth the *Law of God*, the other serveth the *Law of sin*, that carrieth captive, makes him cry, *O wretched man that I am*, that is, being captived by the body of death; but *Paul* when he commeth to draw *Conclusions* of his condition, doth not fixe his eye upon *any of these*, doth not say, Blessed be God though corruption be in mee, I have a will to do good, though sin be in me, yet blessed bee God I hate it, though I cannot obey the Law of God as I should, yet my minde consents, therefore there is *no condemnation*, he doth not say so; neither doth hee say, though there bee some good desires in me, *That good I would, I do not, and that evil I would not, that do I*; I am carnal, sold under

der ſin, therefore I am a reprobate, therefore there *is condemnation.* No, but the Apoſtle *Paul* when he cometh to make up *the Concluſion*, hee taketh his eye off both, and pitcht it upon *ſomething without*, *i.e.* Jeſus Chriſt, v. 25. *I thank God through Jeſus Chriſt our Lord*; Pitching his eye upon Chriſt he can conclude, *Rom.* 8. 1. *There is therefore no condemnation to thoſe that are in Chriſt* -- He ſaw the *actings* of the Old and New man, but taketh his eye *off both*, and fixeth it upon *Chriſt*, and then *concludeth.* So *faith* ever groundeth upon ſomething *without.*

2 *Cor.* 12. 17. Where he ſpeaketh of his buffeting by the Meſſenger of Satan, and his praying againſt it, and a gracious anſwer hee received from God, even in that thing; here was *good* and *bad*; here was *bad*, a thorn in the fleſh troubling *Paul*; here was *good*, *Paul* praying againſt it, yea *Paul* receiving a ſpecial remarkable anſwer from God in prayer. Obſerve, *Paul concludes* neither from *the one*, nor *the other*; he doth not ſay, I have a thorne in the fleſh, I am a wretched man, there is no hope of ſuch a one as I, buffeted with ſuch a corruption. He doth not ſay, though ſin rage I have a praying heart, yea I have received a gracious anſwer, therefore I comfort my ſelf, I am the Childe of God. No, *Paul* when he cometh to *conclude*, he doth not *conclude* from his praying hard, nor the bare giving in of the anſwer; but the ſubſtance of the anſwer given in, that was that which carried *Paul* out of himſelf to lay hold upon the *grace* of God, and *ſtrength* of Chriſt; moſt gladly therefore will I glory in *my infirmities*, that the *power* of

of Christ may rest upon me. He doth not say, I will glory that I have a praying heart, an answer from God; no, in the *power* of God. His *faith* pitcheth upon *something without*, whereas those that live by *sense*, go quite contrary.

Differ. 2. The *life of sense* doth look much *to means* for the obtaining every Mercy; the *life of faith* looketh above, and *beyond means*. When God told *Moses* that he would feed the people of *Israel* with flesh, not for a day, but for a whole moneth, *Moses* though he *lived by faith*, yet in that particular, *acting* too much by *sense*, said, *What Lord, shall all the Flocks and Herds be slaine?* Numb. 11. 21. *the people are six hundred thousand foot-men, and thou hast said, I will give them flesh?* ---

Moses looks upon *means*; how shall they be fed, shall wee kill all the Flocks, have all the Fishes of the Sea gathered together? *Moses* eye was upon *means*, Gods was not so.

So when Jesus Christ told his Disciples hee would feed the multitude, they presently query, *Where shall we have bread?* what, five thousand souls, and we have but five Loaves, where shall we have bread? they look presently *at means*. So a soul that is living by *sense*, is looking *at means*, if he hath *means* he can beleeve, if not he cannot.

O had I my liberty as once I had! opportunity as once, I could beleeve, it not, hee cannot beleeve.

The *life of sense* grounds much upon *means*, but the *life of faith* beleeveth *above means*. *Abraham*

braham, it is said he beleeved when his body was dead, and *Sarahs* wombe dead, *the means* dead. *Habakkuk* speaking of *faith*, speaketh of beleeving when the vision *is hidden*, when there is nothing to be seen *of means*, nothing in the eye of *sense*, Hab. 2. & chap. 3. 17, 18. *Although the Figtree blossome not, yet will I rejoyce in the Lord.*

Here is the *life of faith*, joy in God, in the want of *means*, yet will I rejoyce in the Lord.

Differ. 3. Thirdly, the *life of faith*, the more *opposition* it meeteth with, the *stronger it groweth*; but the *life of sense*, the more *opposition* it meeteth with, the *weaker it groweth.*

The VVoman of *Canaan* cometh to Christ, and meeteth with one repulse after another, yet her *faith groweth*, is strengthened; *O woman, great is thy faith.* A soul that *liveth by faith*, hee beleeveth for certaine that hee shall have such a mercy, when *opposition* cometh, hee runs to the *Promise*, the Lord hath *promised*, here is a difficulty come in the way, and this is like to be a mercy indeed, the Lord will try me before I have it.

But now, a soul that *liveth by sense*, the more difficulty he meeteth with, the *weaker* his *faith groweth*, as a soul that lives *by faith* encounters difficulties, and *runs them down*, so a soul that *lives by sense*, every difficulty encounters him, and *runs him down.* VVhen *Peter* walked upon the water, the VVinds arise and grows boysterous, and his *faith* sinketh, and hee sinketh too; when there cometh some difficulty between the *Promise* and the soul, that the soul cannot get through

through it, or look over it, then it faileth, it cannot go on.

Differ. 4. The *life of faith* maketh a soul put his *acceptance in the acceptance of Christ*; the *life of sense* maketh it put its *acceptance much in affections*; if it cometh to a duty, as prayer, if the heart and *affections be up*, the heart goes away cheerly and comforted; but if they *be down*, the heart goes away sadly dejected, now it is not *accepted*. A soul that lives *by sense* raises up his *faith* by his *affections*; but a soul that lives *by faith*, layeth his *acceptance* upon the *Lord Jesus Christ*. He saith this, I know Jesus Christ is *accepted* with the Father, and this I know, all the *acceptance* any Son or Daughter of *Adam* hath with God, it is by Jesus Christ. Now saith the soul, I have no worthiness, nothing at all, this I do, I close with this Jesus, I beleeve on him, I lay hold on his righteousness, with this will I go into the Fathers presence, from this I beleeve I am *accepted*. If I have *acceptance* I beleeve I am *accepted*, not because of these, but for Christ, when I have none, I beleeve I am *accepted* because of Jesus Christ. His *acceptance* is mine, *Eph.* 1. 6. *Hee hath made us accepted in his beloved.*

So for the *acceptance* of our duties, Jesus Christ beleeved for mee, hee had a *faith* for Justification, though not a justification through *faith*. So I beleeve my prayer is *accepted*, because Christ prayeth for mee, intercedeth for mee. I beleeve my thankfulness is *accepted*, because Jesus Christ hath been thankfull for mee. I beleeve my obedience is *accepted*,

cepted, because Jesus Christ hath performed obedience for mee. I beleeve my humiliation is *accepted*, because the Lord Jesus Christ was humbled and broken for mee. So hee putteth the *acceptance* of his person, performance, and all, in the *acceptance* of Jesus Christ.

Differen. 5. The *life of faith* keepeth up his *obedience*, when his *comfort goes down*, the *life of sense* throweth *down* a mans *obedience*, together with *his comforts*; though the soul wanteth *comfort*, the manifestations of the love of God, yet notwithstanding it doth not flag in its *obedience*, there is still a sweet stream of *love and obedience*, though the stream of his *comforts* doth not flow as once it did.

There is a stream of *obedience*, though there is not that streame once there was of *comfort*.

This you may see in the holy man *Job*; God frowns upon him, fights against him as an enemy, the Devil hee tempts him to cast off all his hopes in God, his wife tempts him to cast off all hope, *Dost thou still retain thine integrity?* His friends might and main, endeavour to prove him to be an hypocrite, here was a sad condition, yet the good man bears up his *confidence* against them all, *Job* 13.15. *Though he slay mee, yet will I trust in him.* As if hee should say, it is my duty to *trust* in God; the Lord frowns upon mee, fights against mee, and indeed my *comforts* are gone, time was I had much; well, it is my duty to *trust* in God, let God do what hee please, frown if hee will, take away my *comforts* if hee will, yea let him kill mee if hee please,

pleaſe, though he kill me, *yet will I truſt in him.* So *David*, *Pſal.* 119. 82, 83. *My ſoul fainteth for thy ſalvation, but I hope in thy word, my eyes fail for thy word, ſaying, When wilt thou comfort mee? for I am become like a bottle in the ſmoak, yet do I not forget thy ſtatutes.* *David* looked for *comfort* long, ſo long that his ſoul even *failed*, O when, O when? So long, as a bottle in the ſmoak is parched, and dryed; I have been ſo long without *comfort*, that my ſoul is dry and parched, and yet for all this, Lord, that *comfort* do not come, yet I minde my duty, I keep to my duty, I do not forget thy Statutes. So a ſoul that lives *by faith*, let former *comforts* bee gone, former manifeſtations and injoyments bee gone, yet the ſoul will minde his duty. Let the Lord frown if he pleaſe, nay let the Lord leave mee as a bottle in the ſmoak, *Yet* (ſaith the ſoul) *will I truſt in him*, and not forget his Statutes, yet will I minde my duty, go on in duty. But a ſoul that lives *by ſenſe*, if his *comforts* bee gone, his *obedience* will bee gone too; your ſhall finde it thus with them, if they finde much *comfort*, then they can pray and hear, indeed that ſoul goeth cheerfully and merrily on: O but let his *comfort* bee gone, and then hee is like a ſullen childe, hee will do little or nothing for his Father, the ſoul will ſtand ſtill, ſo it is with the ſoul that lives by *ſenſe*.

Differen. 6. The *life of ſenſe* beleeveth onely ſo far, as it hath *reaſon to beleeve*, the *life of faith* beleeveth *above reaſon*.

If there bee ſome ground *in reaſon* to *beleeve* ſuch a thing, then it *beleeveth*, if not, it cannot.

When the *Israelites* were in the wilderness, they could not *beleeve*, because there was no ground to *reason*, to *beleeve* that they should have bread and flesh, when in the Wilderness, but they questioned the *Power* of God, *Can hee give bread also?* So that Noble man, 2 *King* 7.1,2, because hee could see no ground or reason why there should bee such a great plenty, saith hee, *If God would make windows in heaven, could this bee?* A soul that liveth *by sense* will *beleeve* onely so far as hee hath *reason*; nay, he will not *beleeve* alwayes so far as hee hath *reason* to *beleeve*. I am perswaded there would be a great deal of *faith* many times, when there is a great deal of *unbeleef*, if they would *beleeve* so far as they might have some *reason* for it. As for example,

A poor soul casteth away the *Promise*, and saith, This *Promise* belongeth not to mee, I have nothing to do with Jesus Christ, and yet it can confess that Christ hath made it to poor sinners; now *reason* saith, Take it, because it is made to poor sinners. O but not to all! O but so long as it is made to poor sinners, and thou canst see no certain ground to conclude thou art none of them, why shouldest thou refuse? *Reason* saith, Why not thou?

But now a soul that *liveth by faith*, that *liveth above reason*, when it can see nothing in *reason* to *beleeve*. What was there in *reason* for *Abraham* to ground his *faith* upon, when hee was an hundred years old, that hee should have a childe? And the three Children when going to the fiery furnace, to say, *Our God will deliver*

us?

us? Faith out-mounts *Reason.*

Faith will apprehend safety, and deliverance, where *reason* can apprehend nothing but ruine. A soul that liveth *by faith* beleeveth himself to be a Son of God, and justified, when many times if one cometh to him, and asketh, why hee *beleeveth?* He is able to give no other *reason* but this, because hee doth *beleeve*; because God hath inabled him to *beleeve* the *promise* is to him; and saith the soul, I finde in some measure through the grace of God I am able to *beleeve*, to hang upon it.

Difference 7. The *life of faith* reasoneth it self in all its reasonings *to God*, the *life of sense* reasoneth it self *from God:* There is no greater *difference* between a man that liveth by *faith* and *sense*, than in the *reasonings.* Take a soul that liveth *by faith*, lay what premises you will before him, yet he will draw up arguments to draw himself *to God.* Tell him his sins are great, O then mercy will bee great in pardoning them; *Pardon my sins, for they are great*, Psal. 25.11. Tell him afflictions are upon him for his sins, it so, then God is a Father; I do not say, Every one that is afflicted, God is a Father to, but I tell you how one that liveth *by faith*, will *reason* himself *to God* by it, and turn the Devils weapons upon himself. If corrected, then a childe; so the Apostle reasoneth, *If you endure chastisement, God dealeth with you as with Sons*, Heb. 12.7. Hee maketh it an argument to *reason* himself to *God.* Whatever you can set before him, hee will *reason* himself *to God* by it.

Tell it, that it hath no righteousnes of its

own, O then I have the more need to go to Christ.

But a soul that liveth *by sense*, lay never such *comforts*, precious truths before him, that anothers soul would *reason* himself *Heaven-ward* from, yet hee will *reason* himself *Hell-ward* by them. Lay never so much of the unsearchable riches of Christ before him, yet hee will from all, *reason* himself *from God*.

Differen. 8. The *life of sense* maketh a man *principally industrious* in the matters of his *own comfort and salvation*, but the *life of faith* principally in *Gods glory*. Take a soul that *liveth by sense*, the great Query is, What shall I do to *bee saved*? to attain Jesus Christ, pardon of sin, assurance of pardon? They are good Questions, I wish all had them. But such a soul doth not finde much time for acting *for God*, because all his time is taken up in acting *for himself*: how shall I do for pardon, to get the love of God? This is usual in new beginners, and others, so long as they *live by sense* as *Peters* Converts, and the Gaoler.

But a soul that *liveth by faith*, is chiefly *industrious* for *Gods glory*: this we may see in the Apostle *Paul*, though hee was not careless of his *salvation*, yet hee doth seem to overlook it, set it by, 2 Tim. 1, 11, 12. *Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles, for the which cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have beleeved, and I am perswaded he is able to keep that which I have committed unto him against that day.* As if hee had said, I am

so

so taken up with the *work of God*, of conversion and building up poor souls, that I run all hazards, suffer all things for the Elects sake.

O but will some say, *Paul*, what will you do for your self, for your own soul? Will you leave that at sixe and sevens? O no, I would no have you think so, this I do, *I commit that to God*; I say, Lord do thou take the care of the *salvation* of a poor creature, Lord I commit that to thee, and trust that with thee, I desire to do thy work.

Rom. 9. v. 1, 2, &c. *I say the truth in Christ, I lie not, my conscience also bearing mee witness in the Holy Ghost, that I have great heavinesse and continual sorrow in my heart; for I could wish that my self were accursed from Christ, for my brethren, my kinsmen according to the flesh.* How exceedingly is hee carried out after the conversion of the *Jews*, & it wil be a glorious time, *Paul* was so desirous of it, that God might have much glory, that he seemeth to forget himself. If the *Jews* be called, the whole world shall bee filled with the glory of God; and I did not care what became of me, though I were *accursed*. And that the Apostle meaneth as he said, that hee did prefer the *glory of God* (which hee saw should have much advantage by the conversion of the *Jews*) before his *own salvation*, the Apostle averreth it with many circumstances [*I say the truth, and lye not, my conscience bearing mee witness.*] Surely hee cometh to utter some strange thing, that few will credit, therefore hee saith, *I speak the truth*, which clearly argueth that the Apostle

was

was to speak some strange thing, that they that should read or hear, would hardly beleeve it was true. So a soul that *liveth by faith*, is principally *industrious* about the *glory of God*. I do not speak it as that I have attained, but that the Saints, as *Paul*, had attained.

I come now to the next Question.

Quest. 3. *Wherein is this life of Faith to be exercised?*

Answ. In handling of this I shall shew,

1 The *things themselves* whereabouts faith is to bee *exercised*.

2 How *faith* (in those persons that live by faith) *acts*, or what faith doth *in either of these*.

Quest. 1. *What are the things themselves whereabouts faith is to be exercised?*

Ans. Concerning this, I told you in general, that this *living by faith*, extends it self as far and wide, as our *necessities*, *wants*, *fears*, or *doubts*, stretch themselves, to all *good expected* and hoped for, to all *evil present* or *feared*, for the procuring of the one, and the averting, or removing of the other; in so large a field should I gather up all particulars, I might tire my self and you. I shall therefore draw things into as narrow a compass as conveniently I can.

This phrase of *living by faith*; I do not finde in all the Scripture to bee used but five times, once in the Old Testament, as *Hab.* 2.4. and four times in the New, *viz. Rom.* 1.17. *Gal.* 2.20. Chap. 3. 11. *Heb.* 10.38. Now in these five places it is taken (as it seems to me) four several wayes.

1 As

1 As it relates to a Christians *Justification*, Rom. 1.17. *For therein is the righteousnes of God revealed from faith to faith, as it is written, The just shall live by faith.* The great scope of the eleven first Chapters is, to prove *Justification by faith* in Christ, against those that did hold *Justification by works* of the Law, he layeth down his position in this cause, and bringeth in this, *The just shall live by faith.*

And hee doth oppose *Justification* by Faith, to *Justification* by the Law, Gal. 3. 11. *But that no man is justified by the Law in the sight of God, it is evident, For the just shall live by faith.*

2 As it relates to a Christians *Sanctification*, Gal. 2. 20. *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in mee, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved mee, and gave himself for mee.* Though the main argument here is *Justification*, yet this *living by faith*, is in respect of *Sanctification* chiefly at least, which I think the scope of the place yeelds; for *Paul* having vers. 19. laid down this as an argument why a beleever cannot be *justified* by the Law, because hee is *dead* to it, that hee might give a reason of this likewise, why a beleever is *dead* to the Law, or must needs be so, he glides off from the main argument of *Justification* into this of *Sanctification*, as by the by, [*that I might live to God*] What is that? Why, perform obedience now to God, or bring forth fruit to God, as *Rom.* 7. v. 4, 5, 6. *Wherefore my Brethren, yee also are become dead to the Law, by the body of Christ, that*

yee

yee should bee married to another, even to him who is raised from the dead, that wee should bring forth fruit unto God.

Which argument being now digressed into, hee prosecutes in the next verse, wherein as is clear, hee goes on to speak of *Sanctification*, for hee speaks of Christs *living* in him, which is not our *Justification* that is by Christ *without us*, and so his *living by faith* is to bee understood in respect of that, *viz. Sanctification*, which in the former verse, and beginning of this, hee was speaking of.

3 As it relates to a Christians *Expectation*, or waiting; So *Habak.* 2.4. *For the Vision is yet for an appointed time; but at the end it shall speake, and not lye: Though it tarry, wait for it, because it will surely come, it will not tarry; Behold his soule which is lifted up, is not upright in him; But the just shall live by his faith.* Speaking of the *Vision* delayed, hee saith, *The just shall live by faith*, *i.e.* expect the coming thereof, and wait for it in a way of beleeving.

4 As it relates to a Christians *perseverance*. So *Heb.* 10.38. *Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.* Which words, if you compare them with the foregoing verse, seem to bee of the same sense with them in *Habakkuk*, to bee spoken of a life of *expectation*, vers. 37. *For yet a little while and hee that shall come, will come, and will not tarry; Now the just shall live by Faith.*— But compared with the following words in this, and the next verse, they concern *perseverance*, be-

becauſe in this verſe *drawing back* is ſet in oppoſition to *living by faith*; and again, verſ. 39. *But we are not of them who draw back unto perdition, but of them that beleeve, to the ſaving of the ſoul.* Beleeving is ſet in oppoſition to drawing back.

In theſe places we have a four-fold life.

1 Of *Juſtification.*

2 Of *Sanctification.*

3 *Expectation.*

4 *Perſeverance.* In every of which we are to *live by faith*; or we are to *live by faith* for theſe four things in an eſpecial manner, *viz. Juſtification, Sanctification, Expectation*, and *Perſeverance.*

Queſt. 2. *How doth faith act, or what is it that faith doth (in thoſe perſons which live by faith) as touching either of theſe things?*

Anſw. In order to which I ſhall *premiſe* this word; That I ſhall not go about to preſcribe any one way or order that the Spirit of God (while it enables a ſoul to *live by faith* in either of theſe) walks in, or works in, ſo as to tye up all Saints to that way or manner of working, which experience teacheth to be dangerous, and to adminiſter matter of ſtumbling to poore ſouls; for as the Wiſdome of God in his Word is manifold, ſo the workings of the Spirit of God in the hearts of the faithful, through which they are enabled to *live by faith*, are manifold and various, though in the ſubſtance all agreeing.

As in our Juſtification, ſo in all the reſt, one is enabled to *live by faith* herein, from ſuch a prin-

principle, another from such a principle; yea the same person looking upon himself at sundry times, shall finde that one while his *faith* springs from one principle or consideration, another while from another.

As for example, perhaps to day I beleeve my *Justification*, and go on *beleeving* it for a week or a moneth together, from such a consideration as this, *viz. God hath made a Covenant with me in his Son, and this is unchangeable*, as not made upon condition of my obedience, so not broken by my disobedience; and hence I *beleeve* I am justified.

Another while perhaps this principle is not so lively and vigorous as to keep up my *faith*, but then another doth it, as this, *God justifies the ungodly*, now saith the soul, though I cannot say I am a Saint, yet this I can say, I am an ungodly one, well, God *justifies* the ungodly, this is a precious truth, I own it, I cleave to it, I am an ungodly one, a Sinner, *I beleeve God justifies* me. When this hath kept up *faith* a while, then it may be the life and vigour of this goes off the heart too; and then comes another, as this, *The righteousness of Jesus Christ*, by which poor sinners are justified, is a *perfect compleat righteousness*; this righteousness is given to those that *beleeve*, to such he becomes *the Lord their righteousness*. I am a poore Sinner, of my own I have no *righteousness*, this I do, I cleave to his *righteousness*, which is *perfect*, and able fully to justifie my poor soul; and I do in some measure beleeve that I have a share in *this righteousness*, it is mine, and that I am thereby *justified* in the sight of God.

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These Principles (with many others) though diverse in themselves, yet do they sweetly agree in the maine, all leading the soul to something without for justification.

And truly, this *premisal* is very necessary and material, for how ordinary is it with poor souls, if so be their *faith* hath been carried out from such a principle, and they hear another in relating his experience hath been carried out from another, to question the truth of their own, at least to have some jealousies about it, yea some poor souls are sometimes ready to stagger, when they look upon themselves, and consider the last moneth, or the last year, I had much strength and ability *to beleeve* from such a consideration, now do I not finde that at all inabling me, but the *faith* I had is from another, how comes this to pass? VVhy am I so inconstant in my *faith*? true or not? for (my brethren) we are prone and ready to think when from any one principle or consideration, our *faith* is kept up, that that should do it ever, which is our weakness and ignorance, to shew us which may be one reason why God deals in this way with us, as another to make us see his manifold workings, in every of which hee is glorious, and therefore in none to bee despised, and also to make us have a higher esteem of every truth, not to slight any jot of the Gospel; and lastly, which is the thing *premised*, to teach us that we should not tye up God to any one way or manner of working, saying, here he goes, in this way he works, and in no other. This being *premised*, I come to the question, to shew *how faith acts*

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(in such as *live by faith*) or what it doth in either of these.

Quest. 1. *How doth Faith act in Justification? or what doth faith in that business, in those persons who live by it?*

Ans. 1. *Faith* (in all those persons who live by it) *it gives the soul a clear and convincing sight of the emptiness, and nothingness of all its own righteousness in this great business of our Justification: faith*; whensoever it makes after *Justification*, it presently sets up such a light in the soul, that the poor soul is made to see, that all its *own righteousness*, whither inherent, or of works, contribute, nothing at all to its *Justification*; so that if it have not some other *righteousness* to *justifie*, it must go for ever *unjustified*, notwithstanding all this; though whilst it did not *live by faith* for *justification*, it was prone to eye much *its own righteousness*, and attribute a great deal even in the matter of *justification* to it, so much as that when it saw it, it would straight-way conclude its *justification*, and when not, the contrary; yet now having obtained to *live by faith*, there is wrought in the soul such a wonderful convincement of the nothingness of this, which once it made such an account of, as that it sees, though it could be as *righteous* as ever man in the world was, yea as *Adam* in the state of *innocency* was; though it should have all the *righteousness* of the old *Adam*, yet would not this make it *righteous* as to *justification*, unless also it hath another and *better righteousness*. It sees that the *righteousness* of *Abraham*, *David*, *Paul*, and *Peter*, and all the *righteous* men that ever were in

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the world, though all were its own, would not make it one whit *more righteous* or just before God, than the vilest sinner in the world, but that it must perish and go to Hell for ever with all *this righteousness*, if it hath no other: so that whilst it makes after *Justification*, it goes wholly upon another score, saying, Lord, if there bee not some other way found out to make this poor miserable soul eternally blessed, than the way of its *own righteousness*, it is undone for ever, and must unavoydably lye under Divine wrath, and the stroke of Justice for ever; Lord, had I all the *working righteousness* of men and Angels, yet were it not for *another righteousness*, I should not dare with all this to come unto thee, or to have a thought that because of this thou shouldest *justifie* me; for, though this in it self be good, yet now I am clearly convinced that its all nothing, as to the obtaining of my *Justification*; thus wonderfully doth the *life of faith* unrobe a man of his *own righteousness*, so as that he never dares go into the presence of God for *Justification* until he hath put this garment off; but as the Priest, when hee was to go into the Holy of Holies, did lay aside those Garments which hee usually wore, and put on other; so this soul; whensoever it comes into the presence of God, it lays aside every garment of its *own righteousness*, which it wears in this world, and puts on the royal robe of Christs *Righteousness*. This we may see in the holy man David, *Psal.* 16. 2. *O my Soul, thou hast said unto the Lord, thou art my Lord; my goodness extendeth not to thee.* No sooner doth hee *act faith*

in God as his God, but presently saith he, *My goodness extendeth not to thee*; as to say, Lord, thou art my God, thou hast *justified* me, and this my soul saith, yea I *beleeve* it; O but saith he, this is not for *my goodness*, it comes not at all into this business, farre bee it from me, that I should think so. *my goodness extendeth not to thee*; I see Lord (saith *David*) *my goodness* is nothing as to thee; true, it may bee useful to the Saints on earth; O but it brings thee nothing, neither is that it which hath brought this thing about, that thou art my God. So likewise Gods Church, *Isa.* 64. 6. & 8. when she is going to put forth an *act of faith* in God, as her God, she lays by all her *own righteousness*, looking on it as nothing, worse than nothing, vers. 6. *We are all an uncleane thing, and all our righteousnesses are as filthy rags* -- and vers. 8. *But now, O Lord, thou art our Father* -- As to say, Thou O Lord hast loved me, *justified* me, this I *beleeve*, for thou art my Father, but this my *Justification*, or this love of thine towards me, is not for *my righteousness*, no, that is all an *uncleane* thing, and *filthy raggs*, and instead of *Justification*, I can expect nothing but Damnation from the same.

2 *Faith, it ever presents the soul with a perfect, compleat, and all-sufficient righteousness, which is to be had in another for its Justification*: *Faith* unrobes the soul of its *own righteousness*, and then it saith, O thou poor naked soul, which walkest without a Garment, and hast *no righteousness* of thy *own* to cover thy nakedness, come thou hither, for I have glad tidings to tell thee; behold

hold a perfect and everlaſting *righteouſneſs*, the Son of God, Jeſus Chriſt caſting the ſpotleſs mantle of his *righteouſneſs* over thee; thou art naked, but O my ſoul behold a robe, an everlaſting robe of *perfect righteouſneſs*; put it on, go boldly to thy Father with it; though thou art black, yet this will make thee comely; though thou art poor, yet this will make thee rich; though thou art deformed, this will make thee beautiful, all fair, there ſhall be no ſpot in thee. Now as *faith* unrobes the ſoul of its *own righteouſneſs*, ſo doth it bring down this to the ſoul of the poor Sinner; which being brought down, and the ſoul cloathed therewith, it takes it in its hand, and goes up to the Father with it, and ſays the ſoul, Lord, a time there was, that I was *unrighteous*, and then I was afraid to come unto thee, and good reaſon I had to fear; but now I come unto thee, and though I am ſtill as vile a Sinner as any man in the world, yet am I as *juſt* before thee as any Saint in heaven; though I have nothing of *my own* to boaſt of before thee, except it bee my ſhame and nakedneſs, yet have I that of *anothers*, wherein I boaſt and glory, and herein will I glory, though of my ſelf I will not glory, but of mine infirmities.

This *righteouſneſs* of Jeſus Chriſt, which is neither the *righteouſneſs of works*, nor our *inherent righteouſneſs*, but *another* diſtinct from, and above all theſe, a *forreign righteouſneſs*, or a *righteouſneſs without* us, is that alone which the ſoul which *lives by faith* for *Juſtification*, bears all upon in this buſineſs.

It counts not it self one whit the *more righteous*, or *justified* because it hath done much for God, nor one whit the *less* because it hath done little; but it bears all its *Justification* upon this, that it is *righteous* in the *righteousness of Jesus Christ*; it lays the whole weight of this great business upon the shoulders of Christ, It sees and knows that God the Father hath laid the whole stress of the business there, that he hath not appointed any *other righteousness*, neither of men or Angels to the work, and therefore saith the soul, though I had all the *righteousness* of all the Saints on earth, and Angels in Heaven, to bring to God for my *Justification*, yet would all this never *justifie* me, because the Father hath not appointed, that either the *righteousness* of men or Angels should do it; and yet though I have in a manner nothing of these, as little creature *active righteousness* as any, yet do I in some measure *beleeve* that I am *justified*, because I have another and *better righteousness* which through Grace I have been enabled by *faith* to lay hold of, even that *righteousness* of God, or that *righteousness* of Jesus Christ, which God the Father hath ordained and appointed to bee my *everlasting Righteousness* and *Justification*.

The more you and I *live by faith*, the more shall we daily come up to this, to lay the whole strength of our *Justification* upon this *righteousness* without us, not reckoning our selves to bee one whit the *more righteous*, when we have done a great deal of good, nor one whit the *lesse* when we have fallen into sin; though my heart hath

hath been more carried out for God in this duty, then I was in a hundred before, yet now to go to God, and say, for all this I am not one jot the *more righteous* as to my *Justification*; that is wholly by *another righteousness* which this comes not at all into, it meddles not with, but is a stander by, and when I have fallen foulely into sin, then to go to God, and say, Lord, I am as vile a sinner as any in the world, I have walked as like a wretch as ever creature did, and yet for all this, I am not one jot *less righteous* as to my *Justification*, that is still by another *righteousness*, which my good reacheth not, my evil hinders not. This we may see in *Paul*, 1 Cor. 4.4. *I know nothing by my self, yet am I not thereby justified.* As to say, O yee *Corinthians*, I have preached the Gospel among you, and I have whatsoever you judge or think of me, the testimony of my Conscience, that I have laboured to do it in all simplicity, and godly sincerity, not with fleshly wisdome, but by manifestation of the truth, making it my design to approve my self to every mans Conscience in the sight of God; yet for all this, though I have endeavoured and obtained mercy of the Lord, in my work to bee faithful, am I not thereby *justified*? I do not put this upon the account of my *Justification*, So *Rom.* 7. when the Apostle had at large discoursed as of the good, so also of the great mass of iniquity that was in him, whereby he was captivated, and made to serve sin, yet he presently triumphs, *Chap.* 8. 1. *There is therefore now no condemnation to them that are in Christ* -- as if he should say, Though I finde an

unregenerate part, as lively and powerful in me, as any other doth, or I think can do, yet am I not hereby condemned, this doth not at all hinder my *Justification*; no, I thank God for Jesus Christ, that is all in him, the business of that lies upon his *righteousness*, though I had ten times more sin then I have, to contend with, to mourn and be humbled for, yet could it not prejudice my *Justification*, that is only by the *righteousness* of Christ, and blessed bee God Christ is mine, his *righteousness* mine, *there is therefore now no condemnation.* --

3 *Faith leads the soul out unto, and constantly keeps it to the word of promise, where the righteousness of Christ is held forth to poore Sinners, for the obtaining and holding of it.* *Faith* ever loves to have its *hold-fast* in its hand, because it knows that the better the thing is which it *holds*, if once it lets go its *hold-fast*, the more eager and watchful the Devil is, to snatch it from it. Now this thing of the *righteousness* of Christ, it is *Faiths Jewel*, the *promise* as by it, it first gets hold of this precious *Jewel*, so is it its *hold-fast* by which it keeps this *Jewel* from being plucked away by Satan, therefore doth *faith* lead the soul out unto Christ, keep him close to the word of *promise continually*, saith *Faith*, as you love the comfort of your *Justification* through the *righteousness* of Christ, so hold to the *Promise*, keep to the *Promise*, let go the *Promise* but a moment, your adversary will snatch your *Jewel* out of your sight. *Faith*, it takes a poor soul by the hand, and carries him out to the *Promise*, and saith to it, behold, here is a *promise*, see what is in it;

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why an *everlasting righteousness* for my *Justification* here, an eternal Salvation hereafter; take *hold* of it therefore O my soul, take *hold* of it; is there not a blessing in it? yea, is there not that in it, which will make thee blessed for ever? keep *hold* of it therefore O my soul, keep *hold* of it, *Rom.* 10. vers. 6, 7, 8, 9, 10. The Apostle speaking of the *righteousness* of Christ, which *faith* hath *hold* of, saith thus, *Say not in thy heart who shall ascend into heaven*, that is, to bring Christ down from above? or *who shall descend into the deep*, that is, to bring up Christ again from the dead? but what saith it? *The Word is nigh thee, even in thy mouth, and in thine heart*; that is, the word of *faith* which we preach, *i.e.* do not think you must go up to heaven to fetch it, that there is no getting it except you climbe thither; neither say, Who shall descend, *i. e.* that it is in the Grave, I must go thither for it, go hang or drown my self if I will have it; but what saith it, *The Word is nigh thee*; What word? why of *Faith*, and the *Promise*, i. e. the *promise* of *faith* in Jesus Christ, which is preached to poor sinners in this; this *righteousness* is contained here, you may lay *hold* of it, by *holding* of this thou must keep it; thou needest not poor Sinner, if thou wouldest have all thy sins pardoned, be a *justified* soul, and blessed for ever, climbe up to heaven by thy own good works, and *righteousness* for it, nor run down to hell in despair, thinking thou mayest as soon finde it there as any where else; no, no, poor soul, what saith it, *The word is nigh thee*; Heaven is *nigh*, Justification, Salvation is *nigh* thee, it is in

Gods word of *faith* which thou heareſt preached, that *free promiſe* which brings thee tidings of an *everlaſting righteouſneſs*; lay *hold* of this, thou art bleſſed for ever; keep *hold* of this, and thou ſhalt ſee thy ſelf a juſtified perſon, and an Heir of Heaven for ever. And who mee thinks hearing this, would not have thoughts of a Heaven; thou poor ſoul ſitteſt all the week long at thy Cups, and with thy Queans, and art ſcared from having any thoughts of Heaven, or obtaining of Jeſus Chriſt, and life eternal through him, becauſe thou thinkeſt if ever thou doeſt it? thou muſt make a Ladder of good works and climbe up to Heaven, and thus thou knoweſt not how to do, but it is a Hell to thee to have thoughts of it; or if not ſo, yet thou thinkeſt thou muſt run mad for a while at leaſt, the thoughts whereof terrifie thee as much on the other ſide; whereas poor ſoul thou art miſtaken, the *righteouſneſs* of Chriſt by which ſouls are *juſtified* and ſaved, needs neither of theſe for the obtaining of it; thou needeſt not go up to Heaven, nor down to Hel to get it, thou needeſt not ſtand howling, and crying and moping a moneth together to get a Heaven; no, but come to the *Promiſe* and all is thine; but I tell thee not, that when this is done thou ſhalt ſwagger and ſwear, and be drunk and roar, as before thou didſt; no, but a new nature ſhall be put into thee, and God whom now thou art affraid of, as a Judge to hang thee, thou ſhalt come running unto, and throw thy ſelf into his arms, as into the arms of a loving Father, and that work, as prayer, hearing, which thou art

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now in prison whilst thou art about, thou shalt account this glorious liberty.

4 *Faith it begets and keeps up a secret perswasion in that soul which lives thereby, that either the righteousness of Jesus Christ, which is declared in the promise already, for certain is, or if not, may bee mine:* As *faith* leads the soul out unto, and holds it close to the *promise*, where Christs *righteousnesse* is held forth, so there is something which *faith* in its acting doth, to bring the soul unto, and constantly to hold it to the *promise*; for it is not an easie thing to bring a poor soul which sees nothingness and emptiness in it self, and all its *own righteousnesse*, to close with the *promise* of Christs *righteousnesse*, and to hold the soul to the same, in such sort, as it shall not swerve or start aside, stagger or reel from that *promise*, in this great business of its *Justification*.

Now that which *faith* doth, for the bringing of the soul unto, and holding it close to the *promise*, is, the begetting and maintaining in the soul a *certain, secret, and inward perswasion*, which is twofold; Either,

1 Such as hath *an assuring act of faith* joyned with it, and may bee called, *Faith of assurance*, which though it bee not that wherein the *life of faith* doth properly consist, yet it oftentimes accompanyeth *living by faith*, and is more constantly found in that soul which *lives by faith*, than it is in another which doth not *live by faith*; which is a perswasion that that *righteousnesse* of Christ which is revealed in the *promise* for the *justification* of sinners, is certainly mine applied to

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mee, and that through the same I am already *justified*, and shall never come into condemnation; and therefore I come and take hold of the *promise*, and keep to it, as that which is my continual evidence against sin, and Satan, that I am *justified*, and shall never come into condemnation, so that the soul comes to the *promise*, and saith, This *promise* is mine, the treasure in it is mine, the *Jewel* of Christs *righteousnesse* that it brings, is mine; and in this confidence it triumphs over death, hell, sin, the devil, and all the enemies of its *Justification* and *Salvation*.

This *perswasion* wee finde in the Apostle *Paul*, upon which hee grounds his glorious triumph, *Rom.*8. vers.33. to the end; Daring all his enemies, and all the enemies of the Elect of God, *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is hee that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, who shall separate us from the love of Christ? Shall tribulation or distresse, or persecution, or famine, or nakednesse, or peril, or sword?*

All comes from this perswasion, vers.38. *For I am perswaded that neither death nor life--shall bee able to separate us from the love of God, which is in Christ Jesus our Lord.*

And (as I said before) though this *perswasion* that I am certainly *just and righteous* before God, in the *righteousnesse* of Christ, bee not that proper act whereby I *live by faith*, yet the more I attain to of this *life of faith*, the greater and more

more constant will this *perswasion* bee; for, the *stronger faith* grows in any soul, the more *full assurance* doth it bring, though yet that *assurance* is not the act whereby it lives *by faith*, but a fruit thereof; yea, in those souls who have attained to a higher degree of the *life of faith*, as *Paul* and others in those times had, the *actings of faith* do more appear in the *act of Assurance*, and less in the *acts of bare Adherence*, so that such doe not so much say, the *Righteousnesse* of Christ it may bee mine, and therefore I cleave to the *promise* which brings the same, as thus, it is certainly mine; I am certainly *justified*, and therefore I hold to the *promise*, as that which is the ground of this my *assurance* and my evidence to prove the same, against all the charges of the Law, Sin, Satan, or any of the enemies of my Salvation: Or,

2 Such a perswasion as hath *an adhering act of faith* joyned with it, and may be called *faith of adherence*, which is a perswasion of this, that the *righteousnesse* of Christ which the *promise* declares for the *justification* of sinners, though I cannot for the present certainly say it is mine, yet it may bee mine, and I may bee *justified*, and therefore I go to the *promise*, and hold to the *promise*, where this is to bee had; this perswasion is properly the *life* of *Faith* considered in it self; the other is the *life* of *Faith*, and its fruit both in the soul together; and though every soul which *lives by faith*, hath not the other, *i.e.* a *perswasion* that Christs *righteousnesse* is certainly its own; yet every soul which *lives by*

faith,

faith, ſo far as it *lives by faith*, hath this, that poſſibly it may bee mine, ſo far at leaſt as that it dares not conclude the contrary, as the Niniveites, *Jonas* 3.v.8,9. Repent from ſuch a conſideration, *Who can tell if God will turn and repent?* And as *Job* offered ſacrifice for his children, from an, *It may bee my Sons have ſinned*; And the four Lepers ventured into the hoſt of *Aſſyria*, from an, *It may bee they will ſave us alive*; So a poor ſoul which *lives by faith*, goes to the *promiſe*, and takes hold thereof, and though it cannot ſay this is certainly mine, or ſhall certainly be mine, yet it ſaith, It may bee mine, however I will not conclude the contrary.

5 *Faith in the point of Juſtification cauſeth the ſoul that lives by it, to ſhun all diſputes either with the Devil, or a mans own carnal reaſon, as to the queſtion whether it bee juſtified, or no: Satan* comes and layes heavy charges upon the ſoul, thou art ſuch a ſinner, haſt ſo often beeñ proud, unbeleeving, worldly minded, ſo many ſins thou haſt committed againſt the love and free grace of God, againſt thy own light and conſcience, ſo many duties thou haſt neglected, ſo many been formal, hypocritical in, and therefore thou art not *juſtified*; *Carnal reaſon* that comes in, and ſayes its *Amen* to the Devils arguments; ſaith *Carnal reaſon* the *Promiſes* are true, I know them to bee ſo, and therefore ſurely the concluſion muſt bee thus, I am no childe of God, I am an unjuſtified perſon; *Faith* now that comes forth, and encounters the furious charge of both theſe raging Lions, who would at once

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swallow up the peace and happiness of the poor soul; and saith *Faith*, you enemies, *Satan*, and *my own reason*, if from all your charges, you had concluded against my *Sanctification*, reason would that I should bear with you; but if the question bee about my *Justification*, I will bee no disputer in that matter, because it is not for mee to meddle with that business, or to take the work out of anothers hands who is intrusted with it. I grant I am as vile as you have made mee, and viler too, yet were I ten times viler than I am, yet would not all this touch my *Justification*; because that is wholly without mee, and in the hands of another, so as that no good or evill within mee, or done by mee comes at that; Yea, O yee my enemies saith the soule, you are much beside the question which fain you would affirm, and prove, when from these charges you would assaile my *Justification*; for *Sanctification*, and *Justification* are two things, and all you charge mee with in your premises, is some defect in the matter of *Sanctification*, and in the conclusion you run into *Justification*, which is to raise another question; and therefore (saith the soul) had you concluded thus, thou art *not sanctified*, I would freely without dispute have concluded with you, for this I do acknowledge that I am a poor sinner, a wretched man in my self, often captivated with a body of death; I am not indeed so *sanctified* as I should bee, but I see something in my self, which I desire to mourn for, and to walk humbly under, and which I see daily need to go to my Father about, which

also

also I do, beseeching him, and waiting upon him for the healing this filthy puddle of my nature, but because of this, that I am not *justified*, that I will not conclude; neither are you my enemies, untill you have proved that there is a defect or want of *righteousnesse* in Christ as in mee, till you have proved, that there is not *righteousnesse* enough in Christ, upon whom my *justification* lyes, as it is my duty, I shall still desire, notwithstanding all my weaknesses, and imperfections to beleeve my *Justification*.

Sixtly, and lastly, *Faith looks strictly and narrowly to the conscience*: *Conscience* is the strong hold and castle of the soul; whilst that is quiet & free from tumults, the whole man is at peace, let there be a tumult there, and the whole man is at war and put into distraction, therefore *faith* in the business of *Justification*, makes the soul to use all diligence to secure that hold out of the hands of the enemy, by securing which, the whole man injoyes peace; and truly this looking too, and securing of *conscience* is a business of greatest concernment, in *living by faith* for *justification*; For the Devill and Sin, do the soul more mischief when these get into *conscience*, than they do, or can do any where else.

Now there are three wayes by which *Faith secures Conscience*.

1 By *putting a strong garrison into Conscience and keeping it there*: This *strong Garrison* is the *Righteousnesse* of Christ, which *faith* brings into *conscience*, and keeps there: *Faith* knows that nothing else can defend *conscience*, when Sin and Satan storm it, but Christs *Righteousnesse*.

Hence

Hence 1 *Pet.* 3.21. wee are said to have the answer of a good conscience towards God by the Resurrection of Jesus Christ; for the Resurrection being the time wherein Christ did appear in all his *Righteousnesse*, and shew forth himself as one that had now fulfilled *all Righteousnesse*, and upon the very same account was now risen from the dead, when hee had been acting the last part of that sad Tragedy as to himself, but glorious work of *Righteousnesse*, as to us, is put for the *whole Righteousnesse* of Christ both active and passive, and so it is as if the Apostle should say, The *Righteousnesse* of Jesus Christ being put into our *Consciences*, is that whereby they are secured and kept peaceable, so that instead of tumults and insurrections in *conscience*, our *consciences* are in peace, instead of accusing us, wee have the answer of a *good conscience* towards God.

2 By *clearing the conscience of all those enemies who formerly have done, or do disturb the peace thereof*: As *faith* brings a *strong garrison* into *conscience*, so it *ejects* all malignants or disturbers of *consciences* peace; these are those *dead works*, Heb. 9.14. which creep into *conscience*, *i. e.* the guilt of all sin, whether of omission or commission, which get into *conscience* and disturb its peace. Now *faith* garrisoning *conscience with* Christs *righteousnesse*, *ejects* all these; the first thing this garrison doth, being entred, is the cleansing of the place where it is, from all such as are *enemies* to the *peace* of it.

Whatsoever guilt of sin, past, or present, which lyes in the conscience, and wrangles, all

is

is cast out, the *Righteousnesse* of Christ being made governor of *conscience*, and the *conscience* injoyes abundance of *peace*; whereas before it had not quiet an hour in a day, many times for a month together, now it is full of *peace*; Sin which before lay gnawing and tormenting it, is now cast out, and *everlasting righteousnesse* comes in the room thereof, whereby the soul possesseth abundance of *inward peace* passing all understanding. O saith the soul, I never knew what a calm was till now, that I had the *righteousnesse* of Christ set up in my *conscience*. I have been oftentimes tossed too and fro, and my soul neer upon shipwrack, but now thanks bee to God, I injoy a blessed calme, I never knew what a calme of *conscience* was till now, Therefore my heart rejoyceth, my tongue is glad, *&c.*

3 By *keeping a constant guard at the gates of conscience, that so these enemies being cast out, may not re-enter*; *Faith* knowing of how great concernment it is, keeps a *guard* day and night at the *gate of conscience*, so as that, when any of the ejected enemies would *re-enter*, presently they are under examination, Who is here? Who are yee? Who are you for? Why, I am such a one; Then stand, Stand off, come not here, this is the *Garrison* of Christs *righteousnesse*, and here is strict command no such must enter, *Act.24.16.* *Paul* makes it his exercise to keep *conscience* clear, though hee could not but faile in his duty towards God and man both, yet hee exerciseth himself to keep his *conscience* clear, to keep it void of offence, that though offences were committed, yet that the guilt of them might

might not get in there. And thus much for the first thing, how Faith acts, or what it doth in persons living thereby, in our *Justification.*

Quest. 2. *Wherein doth lye the advantage of that soul that liveth by faith in Justification, above another that concludeth his Justification from sense, from what he seeth and feeleth?*

Ans. 1. He hath an advantage *in respect of the ground upon which he holdeth his Justification;* when wee hold a thing upon *good ground*, it of worth, the greater advantage we have.

The soule that liveth by *sense*, holdeth his *Justification* upon a *ground* within him, it is experience, sensible workings, that is his *ground.*

But a soul that liveth by *faith*, holdeth his *Justification* upon a *ground* without him, the Promise and Covenant of God, this is a better *ground.*

1 In regard of the *clearness of the ground*, it is such a *ground*, as doth more *clearly* represent the thing, than any other thing can. I may more *clearly* see and behold my *justification* in the Promise, than in any experience whatever. That soule that *grounds* upon *sense*, there is a veile many times upon his *justification*, because there is a veile many times upon his experience; upon *Moses* face there was a veile: So when the *ground* of our *justification* runs in a legal way, upon *sense*; there will be a veile upon the *Justification*, for the face of *Moses* is veiled.

A man that hath a veil upon his face, you see his face but darkly, if you see it at all, you see it with a great deal of uncertain knowledge; but

now that soul that *grounds* his *Justification* upon the promise, that man seeth his *Justification* as a man seeth another face to face, *i. e.* hee seeth *clearly*, and speedily.

Abraham rejoyced to see Christs day, and saw it, he saw it *clearly*; now how did *Abraham* see the day of Christ? He had many experiences, he did not see the day of Christ through these, but through the Promise, for saith the Scripture, *Abraham believed God, and it was counted to him for righteousness*; he saw through the Promise.

2 It is a *sure ground*; it is good to be upon *sure ground*, even in smaller things than this upon which a mans eternal Salvation doth hang. As a mans *Justification* is a thing of such moment, therefore we had need to bee upon *sure ground*. Now that soul which holds his *Justification* from any thing within, doth not hold it upon a *sure ground*; it may be hee hath experience to day, and its gone the next day; sometimes it is present, sometimes absent; but the promise is a *sure ground*; Why, because that remaineth.

The soul that holdeth its *Justification* upon any thing within, will at one time of other let go his hold of *Justification*; but that soul that holds it upon the promise without, will hold it when the other lets it go.

3 It is a *ground more easily come by*; our experiences it is hard to keep them when we have them; so, hard to regain them when lost.

Hard to get an humble frame of heart, but harder to regain when lost; but the *promise* is more easie, though it have no experience for

the

the present, yet a poor soul may take his Bible, and go to the *promise* of God, and lay hold of that.

Obj. *But you will say, it is as hard to lay hold of the promise, as to get up experiences?*

Ans. We grant it is so; but the *promise* is the *ground*, it is not our laying hold.

4 Its a *ground that hath a great deal less deceit in it*; when a man *grounds* upon any thing within, there is a great deal of *deceit*; as the Spirit of God hath his true Gold, so the Devil hath his gilded Counters, therefore possibly I may miss, and take the Devils gilded Counters for the Spirits gold; but in the *promise* there is not that *deceit*, that is a *ground* that a soul shall not be *deceived* by. So there is advantage in respect of the *ground*.

2 That soul that liveth by faith in *Justification*, hath an advantage in this respect, *in that the soul hath its justification more constantly in its sight than another hath*; another sees it now and then, but he beholds it more *constantly*. And,

1 By having our *justification* more *constantly* in our sight, we are free from *abundance of those doubts and fears that other poor souls are continually hurried about withall about their justification*: take a poor soul that liveth by *sense*, and hee is in continual *fears* about his *justification*, continually tossed too and fro; one while hee thinketh, surely I am not that *justified* person, if I were, there would not be so many sins stirring: another thinks, surely I am not *justified*, for I have rejected Christ so many times before, and had so many heart-warmings in his Word, and

all gone, so that he is continually in a Labyrinth of *fears and doubts*, that hee cannot wind himself out of, about his *Justification*.

But a poor soul that hath his *Justification* in his sight, is freed from *abundance* of these *fears*, is not tossed too and fro, but beholdeth his *justification* grounded on the rock without him.

Though hee findeth not that within that hee hath found, and breathes after, yet saith the poor soul, *my Justification* is by a *righteousness* without, though I prize the workings of the Spirit of God within, above any thing this world can afford; and though I finde a want of these, yet I will not conclude I am not *justified*, because *justification* is all without; I may be *justified*, yea I beleeve I am, though I finde not these workings so lively and stirring, as time hath been they have; so he is free from *fears* in the business of his *justification*.

2 The constant holding our Justification in our sight, *maketh the soul take all the dealings of God in good part, put a good construction upon all Gods dealings*, whereas another who is dark in *justification*, he can take no *dealing* in *good part* at the hand of God. A soul that beholdeth his *justification*, can, as long as that is clear, behold the love of God in Christ towards it, it can put a *good construction* upon all. Let God give a mercy, he will say, that it is out of love; let God take away a mercy, he will say, that is out of love. Let God smile, he seeth his love; let God frown, through his frown he beleeveth his love. Let God put him into a prosperous condition, he seeth love; let him put him into an af-

afflicted, adverse condition, he can beleeve God is his God.

But take a poor soul that is *dark* in that, let him give a mercy, he saith, O, I am affraid it is in Judgement; let him take away a mercy, this is in judgement, I have abused it. Let God smile, he is affraid to own it, lest hee be deceived; let God put him into prosperity, he thinks that will ruine him; into affliction, he thinketh that is to destroy him.

3 The constant beholding our *Justification*, doth *carry out a soul with a sweet Son-like frame of Spirit, in all its actings towards God:* Take a soul that is *dark* in its *justification*, there will not bee childe-like actings, but slavish actings: a spirit of bondage, servile actings: But take a soul that hath his *justification* in his *eye*, and there will bee sweet Son-like actings, when hee goeth to duty, hee goeth with the spirit of a Son: I see Hell is gone, Heaven is given, and doth not perform duty to avoid the one, or procure the other, but doth all as to a Father, because God hath taken Hell away, and given Heaven, and is my Father, therefore I go about the work of God. When it mourneth for sin, it doth not mourn for fear it should bee Damned, but because it hath sinned against a Father; I do not say it is so with a Saint at all times; but when a soul *beholdeth* its *justification*, so it is.

4 This constant beholding our *justification* doth *dis-inamour and wean the heart from worldly things*; our hearts are never so *weaned* from the *Creature*, as when wee see through *justification*

our interest in the Creator. When the poor soul cometh to see the great God of Heaven and Earth is my Father, and I have a glorious inheritance provided above in Heaven for me; then it saith, Why should I dote upon *Creatures?* As a Princes Son is estranged from the company of other Children; why? I am the Princes Son, they are companions below me, this maketh him leave other Boys, and not play with them; so a Princes Son wil not go and hoard up Counters, why? I am a Princes Son: so a poor soul when it beholdeth its *justification* is estranged from the world, upon this consideration; I am a Son of God, a Childe of God, have an interest in Heaven, a glorious inheritance there, and this weaneth the heart from the world. The beholding our actual *justification* begets such actuall considerations as these.

5 *It armeth us against all Satans temptations*; it puts the soul into such a condition as it can grapple with Satan, when he cometh to assault it with his *fiery darts*; let the Devil shoot never so many *fiery darts*, yet so he hath his *justification* in his *eye*, it will keep off all, and therefore it is called a *Shield*. They used a *Shield* to repel *Arrows* from the party; *Faith* is our *shield* to repel the *darts* of Satan, and beat them back again so this is another advantage.

3 That soul that liveth by faith in *justification*, is delivered from the *great evil other souls run into, of adding to, or detracting from his justification*: it is a *great evil* incident to the Saints, they look upon themselves as more or less *justified*, accordingly as they are more or less *holy*, and

and their works more or less spiritual. I do not say but that we should endeavour after *holiness*, and spirituality to the utmost; but not to make our *justification* less or more, as these things are lesse or more.

1 Because *it puts our justification as a stock into our own hands, that by our care and diligence wee might augment, or by carelesnes and negligence might diminish it*: whereas our *justification* is a *stock* the Saints *have*, but it is in the *hands* of their *Suerty*, which though they are, and ought to use all Christian *care and diligence*, yet by all their *care and diligence*, there is not one dram added to their *justification*. Though they are to take heed of all carelesnes, and remisnes, and avoyd them, yet though they should fail, there is not one whit, not one dram taken away from their *justification* by all. *Justification* is as the Childes Portion in the *Executors hands*; the Childe hath some spending-money, but his Portion is in the *hands* of the *Executor*. So is our *justification*, that is a *stock* in the *hands* of our *Executor*; the Saints have something in themselves, and they spend much of that, but they would spend their *justification* too, if the *stock* were in their *own hand*: but it is in the *hands* of their *Suerty*, *Executor*, and they cannot spend that; he will not let them have that, so that that cannot be spent. Now when we look upon our *justification* as that which may be *added to*, or *detracted from*, we do not look upon it as in the *hands* of our *Suerty*, but in our *own hands*, and that is a *great evil*.

2 It is a great evil, because *it maketh our*

Justification like our Sanctification, in part: for that which is *perfect* can have nothing *added to it*, or *taken from it*; if any thing could be *added to it*, then it was not *perfect* before; perfection doth neither admit of addition or diminution. Now our *Justification* is *perfect*, by *one offering he hath perfected for ever them that are sanctified*, Heb. 10. 14. them the Father hath set apart, he hath *perfected* for ever.

Now if I should be more justified at one time than at another, then *Justification* were not *perfect*.

3 *It maketh justifying grace to depend upon Creature actings*; for if I am more justified when I do more, and less when I do less; then my actings have influence into my *justification*, and so *justification* depends upon *Creature actings*, and so if of works; then it is no more of grace.

4 It is a great evil, because *it doth much dishonour Christ*; it speaketh the *righteousness* of Christ *insufficient* for our *justification*; if the *righteousness* of Christ be *sufficient* to *justification*, then all I can do cannot help it forward. If it need any thing of ours, then it is not *sufficient* of it self, I speak this to shew the *great evil* of *adding to*, or *detracting from justification*; which how usual it is to look upon our selves more justified at one time than another, experience teacheth; as if there were a flaw in our *justification*, so soon as there is a flaw or slip in our conversation. I shall come now to speak a few words to the third thing.

Quest. 3. *What is it that hindreth the soul from*

from living by faith in juſtification?

Anſ. 1. *Our being ignorant of the nature of that diſpenſation we are under, through grace*; ignorance of the nature of Goſpel Diſpenſations, therefore it is wee live ſo little by faith. The *Goſpel* is an adminiſtration of *Grace*, there is nothing in the *Goſpel* but *grace*, pure *grace*, all in the *Goſpel* is *grace* from firſt to laſt. Now wee being *ignorant* of this *Goſpel Diſpenſation*, we are led by the Principles of old *Adam* within us, to look upon the *Goſpel* as a *Covenant of works*, or at leaſt as partly *grace*, and partly *works*, and when we look upon it ſo, we think wee cannot have *juſtification* by the *Goſpel*, unleſs we bring ſomething with us, and this hinders *living by faith*, beleeving for *juſtification*.

The principles of old *Adam* do ſo agree with the Covenant made on *Sinai*, that we can ſeldome go out to God for *juſtification*, but are ready to look upon God as ſtanding upon Mount *Sinai*, and ſtanding upon that Covenant, and then we ſee an angry God, a terrible God, a God cloathed with Thundrings and Lightnings, and that makes us think wee muſt bring ſomething to God to pacifie him, and ſo wee are hindred from *living by faith* in *juſtification*. Whereas a poor ſoul when it cometh to underſtand the *nature* of the *Goſpel*, that there is nothing in it but *grace*, but pure *grace*, then the ſoul can act *faith* for *juſtification*, and go out to God for it, as a poor nothing-Creature, when it ſeeth all is received in a way of *grace*.

2 *Fear we ſhould preſume if we ſhould go to God for Juſtification as poor nothing-creatures*, O thinks the

the ſoul, If I ſhould goe to God as having *nothing*, I ſhould *preſume*, this maketh him *afraid* to go to the *Promiſe*: Whereas indeed wee do *preſume* in not going.

If a great man *promiſe* a poor man a hundred pound, and tell him he ſhall have it, if hee come for it; if this poor man ſhould be ſo mannerly as to ſay, I will not go, if I had it I ſhould bee glad, but for ſuch a poor man in my rags to go to ſuch a great man, I ſhould *preſume*, would it not bee *preſumption* for him not to go?

So it is a great *preſumption* for a poor ſinner not to go to God for *juſtification* by *faith*. Is it not high *preſumption* to pull down that, God hath ſet up, and ſet up that, God hath pulled down? When a ſuperior Court ſets up a Law, for an inferior to repeal it; When the High Court of Parliament hath repealed a Law, for an inferior Court to go and enact that Law, were it not *preſumption*?

This is the Law God hath ſet up, that all ſhould have *juſtification by grace*, that is repealed to have *juſtification by works*. When I ſhall go ſeek to bee *juſtified* by ſomething within mee, or done by mee, I doe goe, and ſet up that *Law* that God hath aboliſhed, and is not this *high preſumption*?

3 *The old Adam ſticking cloſe to us.* When wee ſpeak of *old Adam ſticking cloſe*, I do not ſo much mean, the *Evil old Adam*, as *Good old Adam*, Moral *righteouſneſſe* which was in *Adam*.

That Liquor that is firſt put into a veſſel, the veſſel

vessel will hold the sent of that longest: Now man was *righteous* before *sinful*; old *Adam* was made *first righteous*, therefore it is *more natural* for a man to think to bee saved by his owne *righteousnesse*, than to *sin*: Though to *sin* be *natural*, the other *more natural*, for it is more rooted in nature than sin.

And it plainly appeareth that it is an easier thing to bring a man off from *any sin*, than from the opinion of his *own righteousnesse*.

To bring a Drunkard from his drunkennes, a Swearer from his swearing, easier, than from an opinion that his own *righteousnesse* should save him.

And it is clearly shewed, many a man is brought off from his *sin*, that is never brought off from his *righteousnesse*, therefore that sticks closer. And this wee may see if wee look on the Scribes and Pharisees, and Publicans and Harlots. The Scribes and Pharisees were those that stuck close to *Good old Adam*, to walk exactly and *righteously*: The Publicans and Harlots, were those that minded neither good, nor evill, but swimmed in all the *evill* of *old Adam*: Now, when Christ came, they imbraced and entred into Heaven, but the Scribes and Pharisees, the *righteous* men, that were following the *good of old Adam*, they reject Christ, and run headlong to Hell.

And this likewise is clear, if you look to the *Jews* and *Gentiles* in the Apostles time. The *Jews* followed after *good old Adam*; The *Gentiles* they went on in *sinful old Adam*: The *Jews* they rejected Christ, opposed Christ; The *Gentiles*

viles they come in and imbrace Christ. So that the *good of old Adam* sticks more close than *sin*; and there is many a man is come off from his *sin*, that wil be damned for his *righteousnes*, trusting to that, neglecting Christs *Righteousnes*. The Scribes and Pharisees were come off from sinne, and the *Jews* did not live in that unrighteous way. Publicans and Harlots did, yet these goe headlong to Hell, and the other imbrace Christ.

This is that which hinders from *living by faith* in *Justification*.

I Come now to the Second, The life of *Faith* as it relates to a *Christians Sanctification*: *Justification* and *Sanctification* are inseparable companions where there is the one, there is the other in some measure, either habitually or actually, *Whom hee justifieth, hee also glorifieth*; Grace is Glory begun.

Now in this business of *Sanctification* wee are to *live by faith*, and the Proposition shall bee this.

Propos. *That a Christians Sanctification is to bee carried on in a way of faith, or beleeving.*

Or, *A Christian is to exercise faith in his Sanctification.*

I shall shew,

1 *Wherein* faith is to bee exercised in our *Sanctification*.

2 *How* Faith acteth.

3 *Why* wee are to live by Faith in *Sanctification*.

4 *What*

4 *What is the difference* between that *Sanctification* which ariſeth from *natural conſcience* enlightened, and that which ariſeth from *faith and beleeving.*

Queſt. 1. *Wherein is Faith to bee exerciſed in our Sanctification?*

Anſw. *Sanctification* conſiſts of two parts. *Mortification* and *Vivification.*

Mortification is the deſtroying of the old man, *Vivification* is the *quickning* of the new man.

By *Mortification* wee are *tranſplanted from the ſtock of the old man*, by *Vivification* wee are *tranſplanted into the new Adam.*

1 *Mortification* conſiſts of two branches. There is the *mortification* of the *outward* and *inward* man.

Of the *outward man*, that is, of all thoſe things that *pleaſe the carnal outward ſenſe and appetite*; and of the *inward man*, of all the *faculties and powers of the ſoul*, will, and affections, Col. 3. 5. *Mortifie therefore your members which are upon the earth, fornication, uncleanneſs*; the *mortification* of the *outward man*: And in verſ. 8. *Put off all theſe, anger, wrath, malice, blaſphemy.* --- There is the *mortification* of the *inward man.*

2 For *Vivification*, that likewiſe lieth in *two things.* There is the *viviſying* of our *Graces*, and the *quickning* of our *Duties*, or our hearts to obedience. The laſt comes from the former. Our Graces bring forth our Duties, and our Duties are but the *actings* of our Graces.

So that the things wee are to *live by faith* in,

in

in our *Sanctification*, are the *mortification* of *all sin*, whether in the *outward* or *inward* man, the *vivification* or quickning of *all Graces*, and of our hearts to every duty.

Quest. 2. *How doth faith act or put forth it self in this business of* Sanctification?

Answ. Here according to the *two parts*, wee shall proceed, and shew how faith acts in the business of *Mortification* and *Vivification*.

Quest. 1. *How doth faith act in the business of Mortification?*

Ans. 1. *Faith* doth discover to the soul, *that the old man*, the unregenerate, and unmortified part that is in every one of us, *was carried up by the Lord Jesus upon the Cross, and there did receive a deadly wound.*

And that Jesus Christ our Redeemer and second *Adam* did take upon him *that nature in which the first Adam fell*, and so did give a mortall blow to the body of sin and death, by suffering in that nature. Therefore the Apostle saith, *Rom.* 8. 3. *What the Law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, for sin, condemned sin in the flesh.* Christ took the likeness of sinfull flesh, and by death condemned sin in the flesh, that is, did *give a blow* to sin in the flesh, in the humane nature that hee took upon him, therefore the Apostle saith, *Rom.* 6. 6. *That our old man is crucified with him:* Christ took it up upon the Cross with him, and gave it a *mortall wound.*

Now *faith* doth *discover* this to the soule, when the soule findeth him strugling and striving

with

within, then ſaith *Faith*, this ſin ſtriving, is a part of that body of death that is in the Saints; now, O my ſoul, look up upon the Croſs, and ſee that body of death dying, therefore, O my ſoul, go out againſt it, and ſo *faith* encourageth the ſoul to go out againſt ſin.

2 As *Faith* ſhews the ſoule ſin crucified with Chriſt, ſo it ſhews the ſoul, *that the deſign of the Lord Jeſus*, in giving a mortal blow to the old man, and body of death upon the Croſs, *it was this, the weakning of the power of ſin, and the ſubduing of it in the Saints*; that *ſin* might bee ſo diſpowred, that it might not reign nor rule in the Saints, but bee continually in a declining languiſhing condition; therefore it is ſaid, Rom. 6.6. *Our old man is crucified with him, that the body of ſin might bee deſtroyed*: hee doth not ſay, It is deſtroyed preſently; Chriſt took it up upon the *Croſs*, gave it a *mortal wound*, that it might bee *deſtroyed*, in order to the deſtruction, that having the power broken, the Saints might the more eaſily get power over it. As an enemy that is already wounded (though a Gyant) is eaſily overcome; So though ſin bee ſtrong as a Gyant, Jeſus Chriſt hath wounded ſinne, therefore his ſtrength being taken away, is the more eaſily ſubdued.

Faith ſhews the ſoul Chriſt, ſaith *Faith*, What, did Chriſt give ſin a *mortal wound* that it might bee *deſtroyed*? O then let not *ſin* live, O then *ſin* ſhall not live in mee!

3 *Faith* ſhews the ſoule, *that there is a continual ſtreaming forth of vertue and efficacy from the Lord Jeſus Chriſt, for the killing and ſubduing*

ſin

sin within; *Faith* doth as it were set open the Fountaine of the Bloud of Jesus Christ, *streaming out* towards and upon it, for the healing of the Leprosie of *Sin*, and this is that which *faith* layeth hold upon, when it strugleth with sin. *Paul* when hee was contending with this Old man, when he cryeth out, *O wretched man that I am*, *Rom.* 7. 24. presently he casts his eye upon Jesus Christ, and saith, *I thank God* -- *Faith* sheweth the soul the *efficacy and vertue* that is in the Bloud of Jesus Christ, for the killing *sin*.

4 *Faith* is much in *calling out the soul to the promises of mortification*; we have a *promise of mortification*, Rom. 6. 14. *Sin shall not have dominion over you, for you are not under the Law but under grace.* The soul that *lives by faith*, when it findeth *sin* strong, it taketh hold of the *promise*, and goeth to Christ, and saith, Lord, thou hast said sin shall not have dominion over me; behold, here is such and such a corruption too hard for me, Lord, behold, here is thy *promise*, look upon thy *promise*, remember thy *promise*, subdue my corruption; it first goeth to the *promise*, and armeth it self with strength in the *promise*, and then cometh and fighteth against *sin*; and that is the matter wee are so often foyled with *sin*, because we try to combate with *sin* before we go to the *promise*. When a soul *lives by faith* for the subduing of *sin*, there is first a going to the *promise*, and then it encounters with *sin* with success.

5 Lastly, *Faith* doth *beget and maintaine in the soul a secret perswasion, though for the present it is compassed about with a weight of infirmities,* yet

yet God will ſupport it under all, and in Gods time it ſhall be a conquerour over all.

Though I be for the *preſent* moleſted with *ſin*, yet a day will be, *I ſhall* be a Conquerour, and all theſe my enemies *ſhall* be under my feet; I *ſhall* ſet my feet upon the necks of all my *ſins* one day, and this carries the ſoul couragiouſly out to fight againſt *ſin* for the preſent.

Queſt. 2. *How doth faith act in the buſineſs of* vivification?

Anſ. 1. *Faith* eyeth much the *Reſurrection of Chriſt, and maketh the ſoul labour much after knowing Jeſus Chriſt in his Reſurrection*, Phil. 3. 10. *That I may know him, and the power of his Reſurrection, and Fellowſhip of his Sufferings, being made conformable to his death.* Here are the two great things we are ſpeaking of, for hee is preſſing after perfection of Grace, which conſiſts in theſe two, to *have fellowſhip with Chriſt* in his death, for *mortification*, and to *know Chriſt in his Reſurrection*, for *vivification* and *quickning*.

As *mortification* comes by a *dying* Chriſt, ſo *vivification* cometh by a *living* Chriſt.

2 *Faith* that ſheweth the ſoul how *that in the Reſurrection of Chriſt he was raiſed up and quickned with Jeſus Chriſt*; *Faith* ſheweth the ſoul, that in Jeſus Chriſt it is *quickned* already, as its common perſon: therefore the Apoſtle *Paul* ſpeaking of Jeſus Chriſt as this common perſon, ſaith, *Epheſ.* 2. 5, 6. *You who were dead in treſpaſſes and ſins he hath quickned with Chriſt, and made to ſit together with him in heavenly places. Faith* ſhews the ſoul how that in the *Reſurrecti-*

on of Christ, it did *revive*, and hath *quickning* already. Saith the soul, though I am dead, my graces lye as though dead, affections dead, heart in duty dead, yet I have *quickning* in Christ, I have a stock of life in Jesus Christ, *Colos.* 3. 3. *Yee are dead, and your life is hid with Christ in God*; though it do not for the present appear, it is hid with Christ.

3 *Faith* in this business of *vivification*, sheweth the soul that *there is a streame of vertue and efficacy comes from the resurrection of Jesus Christ, quickning of it*; and this is that *Paul* presseth after, *That I may know him, and the power of his Resurrection*, Phil. 3. 10. That I may have the power of his *Resurrection* raising and *quickning* of mee. The *Resurrection* of Christ, though but one act, yet hath a *continual streame* of vertue flowing from it, for the *quickning* of souls.

4 *Faith* taketh hold of any *word of promise in the book of God, that may bee any ground of encouragement to beleeve his quickning it*, as that word of Christ, *Joh.* 10. 10. *I am come that they might have life, and that they might have it more abundantly.*

See saith *Faith*, Jesus Christ is come that I might have life; -- *And because I live, yee shall live also*, Joh. 14. 19. because there is *life* in Christ, shall I live? then I will go to him for *life*.

Quest. 3. *Why is a Christian to live by faith for* Sanctification?

Answ. 1. *Because our sanctification is altogether of grace*; therefore the Spirit by which wee are *sanctified*, is said to bee *given of God*; and the blood of Jesus Christ (which hath such an in-

influence into *Sanctification*) that is of *Grace*. It was of *Grace* that Christ shed his blood, of *more grace* that this blood of Christ should bee applied to thy soul, for the washing away of thy sin. So *Faith* which is a help in our *Sanctification*, that is of *Grace*, therefore *Faith* is said to bee the gift of God, *Eph.* 2.8. *And to you it is given to beleeve.*

Now if *Sanctification* bee of *Grace*, wee are to *live by faith* for it.

2 *Because our Sanctification, as well as our Justification, is primarily in the Lord Jesus Christ.* Jesus Christ *is made Sanctification to us*, 1 Cor. 1. 30. and so wee are to *live by faith* for it, for whatsoever is in the Lord Christ, I am to partake of it by *faith.*

3 *Because wee have promises of Sanctification*; What I have a *promise* for, I am to *live by faith* for, because the *promise* is the *ground* of *faith*, but wee have *promises* of *Sanctification*, of *MORTIFICATION*, *Sin shall not have dominion over you*, Rom. 6.14. of *VIVIFICATION*; *because I live, yee shall live also*, Joh. 14. 19. therefore wee are to *live by faith* in it.

4 *Because we are to pray for Sanctification, and therefore we are to beleeve for it.*

What is my duty to *pray* for, I am to *beleeve* for, because *Prayer* must bee in *faith*. Every Petition I put up to God in *Prayer*, it is my duty (whether I do it or no) to *act faith* in the thing desired. If I am to *pray* for it, I am to *beleeve* for it. But I am to *pray* for it. Jesus Christ teacheth us to *pray* for it, when hee himself prayed for our *Sanctification.*

Sanctifie them through thy truth, thy word is truth, and Jesus Christ teaches it, in that *Prayer* we call the *Lords Prayer*, the three first Petitions respecting in a great part our *Sanctification*, *Hallowed be thy Name*; It is as much as that God would help us to honour and *Sanctifie* his great Name.

Thy Kingdome come; It is as much as to *pray* that God would set up his *Spiritual Kingdom* in our hearts, that we might bee ruled and guided by his Spirit, having all corruption *mortified*, and grace *quickned*.

Thy will be done in earth, as it is in heaven; This is as much as to *pray*, that wee poor creatures here on earth, might *do the will of God* so freely, fully, and cheerfully, as the Saints in Heaven; So that wee are to *pray* for *Sanctification*, and then wee are to *beleeve* for it, because our *Prayer* must bee in *faith*.

Quest. 4. *What is the difference between that* Sanctification *which ariseth from an* enlightned conscience, *and that* Sanctification *which ariseth from* faith or beleeving?

There is a *Sanctification* which ariseth from the meer dictates of the Law of Nature, and that *Sanctification* the Heathen Moralists attained to a great deal of: And there is a Jewish *Sanctification*, or Legal, and that is such a *Sanctification* as is begotten by the terrors of the Law. But there is another *Sanctification*, and that is a *Gospel-Sanctification*, that is such a *Sanctification* as is wrought in the soul from the beholding the love of God in Jesus Christ, such a *Sanctification* as is wrought from *beleeving* his *Justification*. Now

Now there is a *great difference* between this *Sanctification*, and the other, which ariſes onely from an *enlightned conſcience*, for both ariſe from an *enlightned conſcience*, the one from *conſcience* being enlightned by Natures law, the other from the written Law, but there is a *great difference.*

Anſw. 1. *That which ariſeth from natural conſcience is ſomething of the more groſs part of Sanctification, but a piece, and doth not take in any thing of the finer part of Sanctification.* A forſaking ſome ſins that are outward and groſs, his *conſcience* cannot but flye in his face, ſo that hee ſhall not reſt quietly night nor day, ſuch as Drunkenneſs, Adultery, and the like.

It is in reſpect of thoſe duties that are more apparent, ſuch as Prayer, hearing the word, ſuch, if a man ſhould let alone, hee ſhould have no quiet, nor peace in *conſcience.*

But that *Sanctification that cometh from faith, that is in reſpect of the inward, more ſecret evils of the ſoul*; the *ſecret* riſing of pride, unbeleef, and paſſion, and ſo for more *inward duties*, that *Sanctification* teacheth a man to deny himſelf, to ſubmit himſelf to Gods will, to be content with Gods diſpoſal.

2 *That Sanctification which cometh from an inlightned conſcience onely, raiſeth a man to bee more ſelf-conceited; but that Sanctification that cometh from faith and beleeving, throweth a man down in reſpect of all ſelf-conceit, it maketh a man more mean and low in his own eyes:* As the Scribes and Phariſees, and *Jews* in our Saviours time, they had a great deal of this *outward* holineſs and *Sanctification*; but ſee how it *puffed*

them up, how they ſtand upon tip-toes, and crow over poor Harlots and Publicans, as not fit to come in the company of ſuch as they were.

But that which *cometh from faith*, *maketh the ſoul more humble*. What abundance of *Sanctification Paul* had, hee did preſs after *perfection*, did walk more like one in heaven, than on earth, yet hee could look upon himſelf as the *leaſt of Saints*, concerning acting for God, labouring in the work of God, hee preached the Goſpel from *Jeruſalem* to *Illiricum*, laboured more abundantly than they all, yet how *humble*; *Yet not I, but the grace of God in me*; and ſo hee ſaith, in nothing hee came behinde the chiefeſt Apoſtles, yet ſaith, *I am nothing*. So concerning uprightneſs of converſation, hee walked before God in all *good conſcience*, knew nothing by himſelf, yet how *humble*, yet *hereby am I not juſtified, and not that I can do any thing of my ſelf*; yea, hee ſaith, hee was the chiefeſt of ſinners, hee ſeeth it is not wrought by his own proper induſtry, but by the *grace* of God, therefore he giveth him all the glory.

3 *That Sanctification which is wrought by natural conſcience, is grievous and irkſome, becauſe it is againſt the will, it is a forced holineſs, hee is conſtrained to it.* It is his will to ſin, but *conſcience* will not ſuffer him; his will is to do nothing at all in the ſervice of God, if hee might go to heaven, but his *conſcience* puts him in hell if hee doth nothing, and ſo it is grievous to him.

But that Sanctification which is through faith, that

that is pleaſant to the ſoul. That that is *natural* is *pleaſant.* God puts the *New nature* within, and then it is in ſome meaſure *natural* to bee holy, to avoid ſin, to do the will of God: Therefore ſee how *differently* wicked men and godly men *ſpeak of the wayes* of God, *Job* 21.14. See the language of wicked men, they ſay to God, *Depart from us, for we deſire not the knowledge of thy wayes:* Here is the language of wicked men, they cannot help it for their lives, but they ſhall have ſome knowledge of the wayes of God, the Law of Nature teacheth ſomething of Gods wayes, and they have his word, and that tells ſomething more. O ſay they, *Depart, we deſire not the knowledge of thy wayes*, we are troubled at the knowledge of ſuch things, it torments us, this is the language of wicked men.

Then again, *Jer.*23.v.33. we read of a generation of men that heard the word of God, but it was ſo tedious, that they call it a *Burden*, they come to the Prophet, and ask, *What it the burden of the Lord?* It was grown into a Proverb, the wayes of God were ſo tedious and irkſome.

But now do but ſee how Godly men *ſpeak of the wayes* of God. See what *David* ſaith, Pſal.19. 7,8. *The Law of the Lord is perfect, converting the ſoul, the teſtimony of the Lord is ſure making wiſe the ſimple, the Statutes of the Lord are right, rejoycing the heart*, verſ.9,10. *The judgements of the Lord are righteous altogether more to be deſired than gold, than much fine gold, ſweeter than the honey and honey comb.*

They do not cry, *Depart*, we desire not the knowledge of thy wayes, they do not call them a *burden*. So *Psal.*119.verſ.72. *The Law of thy mouth is better to mee than thouſands of gold and ſilver*, verſ. 130. *How ſweet are thy words to my taſte, ſweeter than honey.* See how *David ſpeaketh* of the will of God; the wiſe man telleth us, *Prov.*13.19. It is an abomination to fools to *depart* from evill; It is an abomination to *depart* from ſin, it is that hee hates. The fool, that is the wicked man: It may bee hee doth *depart* from ſome ſins, his *conſcience* makes him *depart* from ſome ſin, fear of Hell, the terrors of the Law, but it is an abomination; hee may *depart* from it, but hee hates it with his very life, not ſin, but the *departing* from ſin; that hee muſt *part* with his drunkenneſs, the Drunkard would fain have his cups, and the Adulterer his Quean, but his *conſcience* ſo terrifieth him that he dares not have them, but *departs* from them, but hee hateth the *departing* from them.

But ſee a godly man, it is his delight to *part* from them, *Pſal.* 119. verſ. 143. *Trouble and anguiſh have taken hold upon me, but thy Commandements are my delight*, verſ.47. *I delight my ſelf in thy Commandements which I have loved.* A hundred and twenty times in this Pſalm, the Pſalmiſt uſeth ſuch phraſes as expreſs his *affection* unto the wayes of God, *I delight in thy Law, I love thy teſtimonies.*

4 *That Sanctification that ariſeth from natural conſcience, that is moſt, when conſcience is moſt unquiet.*

Wee read that *Ahab* humbled himſelf, but never

never but when his *conſcience* was troubled. But that *Sanctification which ariſeth from faith, is then moſt, when the ſoul is moſt quiet.*

If at any time the ſoul is leaſt in duties of *Sanctification*, it is when the *conſcience* is moſt unquiet.

5 Laſtly, *That Sanctification that ariſeth from natural conſcience, makes a man an enemy to all theſe that are truly and ſpiritually ſanctified. Iſhmael* the ſon of the Bond-woman, perſecuteth the ſon of the Free-woman: So all the ſtock of *Iſhmael*, they that are *ſanctified* with an *outward Sanctification*, will perſecute thoſe that are *truly ſanctified*. Therefore there were none ſuch great enemies to Chriſt as the Scribes and Phariſees that had *outward Sanctification*; they were they that ſtirred up perſecution, they were the great and worſt enemies to *true Sanctification*.

But that poor ſoul that is truly, ſpiritually *ſanctified*, is *a friend to all thoſe that are truly ſanctified*; they love them the more, the more *Sanctification* they can ſee in them; the more of the Image of God, they can ſee upon any ſouls, the more they love them.

The

The life of Faith in expectation.

1 Cor. 5. 7. *For wee walk by faith, and not by sight.*

THe observation that we are upon is this, *That the life of Faith is the proper life of Saints in this world.*

We are speaking to this question, *What those things are which a Christian is to live by faith in?*

I have told you, that the phrase of *living by faith*, is taken in Scripture in respect of *Justification*, *Sanctification*, *Expectation*, and *Perseverance*; we have spoken of the two former, now of the third, the *life of Faith* relating to a Christians *Expectation*, a Christian is to *live* upon God in way of *expectation*, to wait upon God, he is to *expect* much in way of *faith*. That wee are to *live by faith* in this respect, is clear from that testimony of *Habakkuk*, in the second Chapter, and the third vers. *For the vision is yet for an appointed time, but at the end it shall speak* -- at the fourth vers. *But the just shall live by his faith*; by *his faith*, the time whilst the Vision is delayed he lives *by his faith*, expecting much, while much is delayed, expecting the fulfilling of the Promises, while it is delayed; all the time that much

much is delayed, all that time of a Christian he is to *live by faith*; the Scripture tells us, that Abraham *beleeved God*, he had a promise, and it was delayed year after year, hee looks for the promise, and for the performance thereof, and yet delayed; *Abraham* looked for the mercy in way of *faith*, and the fulfilling of the promise was made to him, but hee must first wait for it.

In the handling of these things wee shall shew you,

1 What those things are that a Christian waits for, what those things are that a Christian expects by faith.

2 How Faith acts the soul in this business of expectation.

3 Why we must live by faith in this respect,

4 What manner of waiting that is, that comes in beleeving.

And so apply it.

First, *Those things that a Christian waits for, and expects, are many*; but a Christian doth by faith wait for something *more especially*, that he doth expect and wait for in a special manner: as,

1 *The fulfilling of Promises*; if the Lord hath made a promise to the soul, or if the soul hath been made to wait upon a word of promise, now he *waits* upon God beleevingly to see the accomplishment of this *promise*. *David* had a word of *promise* from the Lord, and *waits* upon the Lord for the accomplishment of it, *Psal.* 119. 49. ver. *Remember the word unto thy servant, upon which thou hast caused me to hope*; hee had

had a word, and grounds his hope upon it, *waits* upon God for the fulfilling of it. So we read of *Simeon*, that *just* and *holy* man spoken of in the second of *Luke*, vers. 26. he had a word that he should not dye until he saw Jesus Christ in the Flesh, and he *waited* for the consolation of *Israel*; he had a word and *waited* for it, at the 25. and 26. verses; -- A word was given in to him, and it was revealed to him by the Spirit, that *he should see Christ*, and hee *waited* for the accomplishment of it; so a poor soul when it hath *any promise* given in by the Lord, or is enabled to take hold on *any promise*, and meets with a *promise* suitable to its condition, a soul that *lives by faith waits* upon God for the *fulfilling* of this *promise*.

2 Again, another thing that a soul *waits* for is, *the return of his prayers*; *Prayers* are the great ventures of a Christian, according as a soul speeds or not speeds in these, so he is either rich or poor; these being a Christians great ventures he is *waiting* for their *return*, to see what comes home, and who comes richly loaden or not, this in *Psalm* 85. 4, 5. ver. the Psalmist having been *earnestly praying* to God, *Turn us, O God of our salvation --- wilt thou be angry with us for ever -- shew us thy mercy, O Lord, and grant us thy salvation*; the Psalmist having been *praying* hard, he *waits* upon God for an answer, at the eighth vers. *I will hear what God the Lord will speak*; he had been *praying*, and looks up now for an answer; I will attend now for an answer, *for he will speak peace to his people, and to his Saints*. I am sure I shall have an answer of peace,

peace, and I will hear, I will ſtand *waiting* for an anſwer. And ſo the Prophet *Habbak.* 1. 2. *How long ſhall I cry, and thou wilt not hear, even cry out unto thee of violence, and thou wilt not ſave, art thou not from everlaſting, O Lord my God, mine holy one? &c.* all the chapter is *prayer*; now in the beginning of the ſecond Chap. *Habakkuk* ſtands upon the Watch Tower to ſee if any anſwer cometh, at the firſt verſ. *I will ſtand upon my watch, and will watch to ſee what hee will ſay unto me*; hee had been *praying*, and now hee would *ſtand upon his watch tower.* The *watch towers* are places in Cities, where ſome ſtand to diſcry an enemies coming; ſo in the *Kings*, *Jehu*'s coming was diſcryed by a Watchman, in 2 *King.* 9. 17. *And there ſtood a Watch man on the tower of Jezerel, and he ſpied the company of* Jehu *as he came*; ſo *Habakkuk* here, hee had been at *prayer*, and hee went up to his *Watch-tower* to diſcry the coming of an anſwer, and *waits* for the *return* of his *prayer.* A poor ſoul, that is another thing he *waits* for, for the *returns of prayer*, ſuch a ſoul ſays, I have *prayed*, and I will *wait* for it, as a wiſe Merchant ſends out a Venture, takes care of it, and hearkens out for it, and when it comes home, hee looks for his gains, &c. So a Chriſtian when he trafficks for Heaven, he does not let it go and never mindes it, but inquires after it, and looks for his gaine, and *returns*, and thus he does *wait* for the *return* of his *prayer*, that is the ſecond thing.

3 Again, another thing a ſoul *waits* for, is *the return of Gods countenance*; it is not always Sunſhine here below, ſometimes Clouds doth interpoſe

terpose to hinder the Sun beams, and cause darkness and obscurity; so it is not always Sunshine with a poor soul, sometimes Clouds get in between the *countenance* of God and a poor soul, and hinders the comfort of a poor soul; and sometimes when it is so, and it is not as it hath been formerly, the soul *waits* then for the *return* of his *countenance*, Psal. 130. 5, 6. *I wait for the Lord, my soul doth wait, and in his word do I hope; my soul waiteth for the Lord, more than they that watch for the morning*; he *waits*, and he *waits*, and *waits* more for God, *than they that watch for the morning*. Where was he? why hee was in the depths, as in a dungeon, and could not see the light of Gods *countenance*; in a dark condition, and there *waits*; and O when shall I see God again! and so likewise at another time, when the *countenance* of God was hidden from him, and much dejected, in *Psal*, 42. 5, 6, 7. *O my soul, why art thou disquieted within me, trust in God -- who is the help of thy countenance and thy God*; and he puts his soul in *waiting* upon God, *for I shall yet praise him, and behold him, who is the help of my countenance, and my God.*

4 Again, as for the return of Gods countenance, so he waits likewise *for the Churches deliverance*, that is another thing, when the *Church* is under any trial, or affliction, in captivity, he *waits* for the *deliverance* of the *Church*: thus in *Habakkuk*, *The just shall live by his faith*; when the people were in Babilonish Captivity, they lived by *faith* for the *return* of their Captivity, so Gods people are called *Watchmen* in *Isaiah*, Isa. 62. 6. *I have set Watchmen upon thy walls*

walls, O Jeruſalem : What do they watch for? for the *deliverance* of *Zion*, they wait for the proſperity of Gods people, and the *deliverance* of the Church of God.

5 Another thing is, *The ruine of Gods enemies*, as they *wait* for the *proſperity* of the Church of God, ſo for the *ruine* of Gods enemies, Zeph.3.8. *Therefore wait yee upon me, ſaith the Lord, that I may aſſemble the Nations, the Kingdomes, to pour upon them my indignation, anger, jealouſie.* God hath a deſign to gather together his enemies to their ruine and deſtruction, *Wait* upon mee untill I gather them together, and till they bee deſtroyed.

6 Again, one more, The ſoul waits *for the Lords ſecond coming*; thats a thing the ſoul may *wait* for, *Heb.*10.38. *The juſt ſhall live by faith.* Now look in the former words, and hee ſhall live by faith in the expectation of Chriſts ſecond coming, verſ.37. *Hee that ſhall come, will come, and will not tarry.* So in Chap.9. verſ.28. *To them that look for him, he ſhall appear the ſecond time without ſin unto ſalvation.* What, a looking, waiting, and expectation for Chriſts ſecond coming in the Spirit? *Rev.* the laſt Chap. v.17. *The Spirit and the Bride ſaith come*; here is coming, waiting, longing, the Spirit cries come, and the Bride cryes come, the Spirit in the hearts of the people of God, cryes come, waiting for Chriſts coming; yea, this is made a character of a Chriſtian, and a great work of the Goſpel, to wait for Chriſts coming, 1 Theſſ.1.9,10. *They themſelves ſhew of us, what manner of entring in we had unto you, And to wait for his Son from heaven,*

heaven. It is the character given of the *Theſſalonians*, a *waiting* for the *coming* of Jeſus Chriſt, and a great Goſpel-work to wait for Chriſts coming. Thus what it is that Chriſtians *wait*, and *expect* for.

Secondly, How the life of faith *acts*, or how faith is *helpful to a ſoul in this buſineſs of a Chriſtians Expectation and waiting.*

Firſt, *Faith*, or the life of faith, *it ever ſeeks out ſome promiſe, upon which it may ground an Expectation of that mercy that it waits for.* I ſay, the life of faith, it ever looks out ſome *Promiſe*, upon which it may ground an expectation of that mercy it waits for. Faith it muſt have its *word*, and therefore the ſoul that doth by faith *expect* and *wait* for any mercy, it ever looks out for a *word* and *promiſe*, goes ever to the *word* to ſee what *ground* it hath to ſtand upon, and to *wait* for ſuch a mercy; the *life of faith* does turn over the Bible, and looks out the *promiſe*, findes out the *promiſe* of that mercy, never reſts till it have a *promiſe*, and then it pitches its ſtandard upon the *promiſe*, and there it ſtands, and looks up to heaven, *waiting* for the accompliſhment of that *promiſe*. When *Daniel* did *expect* the Deliverance of the people of *Iſrael* out of the Babyloniſh Captivity, he did *ground* it upon a *promiſe*: The Prophet *Jeremy* had foretold it ſhould continue ſeventy years, now *Daniel* goes to the *promiſe*, and when they were expired, prayes unto God for the deliverance, and upon this *word of promiſe* ſeeks God, and beleeves it indeed, and *expects* it from the *promiſe*.

Secondly, As *Faith* doth cauſe a ſoul to ſeek out

out a promiſe, ſo having found the *promiſe*, does not *limit God to any time or way for the fulfilling of this promiſe*. Another ſoul that doth not *live by faith*, if ſo bee that hee doth *wait* upon God at all, yet hee will *limit* God, and *tye* up God to his *own time and way*; *Iſrael limited the holy One*, Pſal.78.41. and hee that *expects* much in the *way of faith*, that ſoul will not *limit* God to *his time and way*; if I have it not to day, I can *wait* no longer; no, that ſoul will *wait* upon God, *Gods time*, as *David* ſayes *Pſal.*31.15. *My times are in thy hand*: So ſayes a ſoul, *Times and ſeaſons* of mercy are in thy hands, if I ſhould have it now to day, I ſhould bee glad, and rejoyce, and bleſs the Lord for it; if thou doſt withhold it, *My times are in thy hands*, yet I deſire to *wait*; no reaſon that I ſhould ſpeak againſt the Lord, and entertain hard thoughts of God, if thou withhold the mercy, yet I will *wait* for it, Take thy own time, O Lord. Then it doth not limit God to *any way of performance*: A ſoul that *expects* mercy in *way* of faith, it doth not *limit* God to *any way*, ſo far as concerns *Expectation*, it is not the *way* of faith to *limit God* to any *way*; An ungodly man will many times *tye* God to *wayes*; But a ſoul that doth by *faith expect* a mercy, that ſoul leaves God to his *own way*. We read of *Moſes* once or twice, tying God up to his own way: When the people were in great ſtreights, *Exod.*14. at the red Sea, 14,15.verſ. *The Lord ſhall fight for you, and yee ſhall hold your peace*; *And the Lord ſaid unto* Moſes, *Wherefore cryeſt thou unto mee? Speak unto the children of Iſrael, that they go forward*;

Moſes at the 13. verſe goes and layes out a *way*, and that was to *ſtand ſtill*, and God would deſtroy their enemies: and that was not *Gods way*, hee goes to God, and cryes unto him, that hee would come with ſome immediate hand, and deſtroy them from heaven; this was *Moſes way*, and now *Gods way* was, that they ſhould *go forward*, and paſs through the Sea, at the 16. verſ. *But lift up thy rod, and ſtretch out thine hand over the Sea, and divide it, and the Children of Iſrael ſhall go on dry ground through the midſt of the Sea.* Now *Moſes* bid them to *ſtand ſtill*, but God bids them to *go forward*, and ſo they did, did not *ty up God to his own way:* And ſo at another time wee finde *Moſes limiting* of God, *Numb.* 11. for want of fleſh, the Children of *Iſrael* murmured; well ſayes the Lord, *Therefore the Lord will give you fleſh, and yee ſhall eat, yee ſhall not eat one day, nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes, but even a whole month,* 18,19,20 verſ. And *Moſes* ſaid at the 21. verſ. *The people amongſt whom I am, are ſix hundred thouſand footmen, and thou haſt ſaid, I will give them fleſh, that they may eat an whole month, ſhall the flocks and herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?* *Moſes* thought of no *way*, unleſs their flocks were killed, or the fiſh of the ſea to bee gathered together, and *Moſes* thought this *the way*, and ſo preſcribes *God a way*: So a ſoul ſo far as it is *waiting* upon God and *not in faith*, it will preſcribe God *a way*; but a ſoul that doth *expect in faith* for a mercy, it will not bee preſcribing God *a way*.

So

So *Abraham* hee leaves God to his *own way*. God bids him offer up his Son, hee doth not ſay, Why my Son, why, how will thy promiſe bee accompliſhed, and made good; art not thou faithfull? *Abraham* leaves God to *his own way*, and beleeved, that God could finde *a way* for the fulfilling of the *promiſe*, and did not *limit* God to *any way*; a ſoul that *lives by faith* waits upon God for the fulfilling of the *promiſe*, and doth not *limit* the Lord to *any time*, or *way* of his own.

Thirdly, The *life of faith* in our *Expectation*, as it doth cauſe the ſoul to look out to the *promiſe*, and having the *promiſe*, doth not *tye or limit* the Lord to his *own time or way*, for the accompliſhment of it; ſo it doth *perſwade the ſoul, though it know not the time when, yet a time there is, wherein the promiſe ſhall be fulfilled, and that mercy I wait for ſhal be given in.* It doth perſwade the ſoul that there is a *time* it ſhall bee given in, the Lord hath his *ſet time*, in which hee doth fulfill his *promiſe*, and in which hee doth give in his *mercy* to his people, a *ſet time* for the fulfilling of that *promiſe* to *Abraham*, that his ſeed ſhould inherit *Canaan*, Gen. 15. 16. When the iniquity of the *Amorites* ſhould bee full, in the fourth Generation. So God had a *ſet time* when hee would deliver the people out of the houſe of bondage, the land of *Egypt*, at the *ſet time* it was, at the end of the four hundred and thirty years, *Exod.* 12. 41. And it came to paſs at the end of the four hundred and thirty years, even the ſelf-ſame day, it came to paſs, that all the hoaſts of the Lord, went out from the land

of *Egypt*; so God had a *set time* wherein hee sent his Son Jesus Christ into the world, *that time* is called, *The fulnes of time*, Gal. 4. 4. *But when the fulnes of time was come, God sent forth his Son made of a woman, made under the Law:* A *set time* for that; And so likewise there was a *set time*, when Christ suffered: God hath a *set time*, even for an hour, *Joh.* 13. 1. *Now before the feast of the Passeover, when Jesus knew that his hour was come, that hee should depart out of this world, unto the Father*; a *set time*, even to an hour that God appointed Christ to dye, and therefore hee said, that they could not lay hands on him, because his hour was not come; and so a *set time* to build up Sion, and to build up the Church, *Psalm.* 102. 13. *Thou shalt arise and have mercy upon Sion, for the time to favour her, yea the set time is come:* So God hath a *set time* to perform whatever he hath *promised* to his people. Now sayes a soul that *lives by faith*, when that *set time* is come, I shall have the mercy, and though the *promise* bee delayed to day, to morrow, *&c.* yet it perswades it self, that when the *set time* is come, it shall have the mercy.

Fourthly, *The life of faith, it causeth the soule quietly to wait upon God without murmuring, till the time, the set time doth come:* It makes the soul quiet and patient till the *set time* doth come; *Job* saith, *All the time of my appointed time, I will wait, until my change come*, an *appointed time*, there was an *appointed time*, and hee *waits* upon God till the *time* come; So of the Church in the Canticles, its very clear for this; in Chap. 3. vers. 5. *I charge you, O yee daughters*

ters of Jeruſalem, by the Roes, and by the Hindes of the field, that yee ſtir not up, nor awake my love untill hee pleaſe; There is a *time* wherein it pleaſeth Chriſt to come, a *ſet time*, before which hee will not come, *Stir not up my love untill hee pleaſe*, till the *time* is when hee will come, no ſtirring up by impatience, and the like, till hee pleaſe.

So much for the ſecond thing, How faith doth put forth it ſelf, or helps the ſoul to wait upon God.

3 *Why a ſoul is to expect mercy in the way of faith*, or is to live beleeving in his Expectation?

1 One reaſon is, becauſe *our expectation of mercy, it muſt alwayes be grounded upon a promiſe, or otherwiſe our expectation is nothing:* In vain do wee *expect*, that which God hath not *promiſed* to give, if it muſt bee *grounded* upon a *promiſe* alwayes, then I muſt *live by faith*, even in my *Expectation*, becauſe without *faith*, there is no taking hold of the *promiſe*, neither can hee cloſe with the *promiſe*, and in his *expectation*, hee muſt take hold on the *promiſe*, or elſe it is in vain.

Secondly, Hee muſt *live by faith* in his *expectation*, or elſe *hee will never bee able to hold out long in his expectation*: Where there is not an *acting of faith*, there the ſoul dyes, that ſoule that doth not *wait* upon God in a *way of faith*, that ſoul dyes, and cannot hold out long, and ſo tyres, and cannot *wait* long; *waiting* is a long and hard work, *faith* is our ſtrength, and if we have no faith, wee ſhall never bee able to

go through this hard work; a Horſe that wants mettle, will never bee able to hold out; put him to hard ſervice, hee will not hold out; *Faith* is the mettle of the ſoul, if wee have no *faith*, wee cannot hold out in our *waiting* upon God.

3 Again, we muſt *live by faith* in our *expectation*, becauſe *otherwiſe though the mercy ſhould come in which we wait for, yet if it do come in, and not in a way of faith, it will not bee ſo ſweet and comfortable to a ſoul.* If it doth not come in, in a way of faith, its otherwiſe: Mercies beleeved for, are the ſweeteſt; Mercies that I have waited for in a way of faith, are the ſweeteſt mercies, which I have beleeved for.

Queſt. 4. *What waiting is that, which comes from faith?*

Anſ. 1. That waiting is a *patient waiting*, oppoſed to murmuring and repining, *I waited patiently for the Lord*, Pſal. 40. 1. and Pſal. 37. 7. *Reſt in the Lord and wait patiently for him.*

2 It is an *humble waiting*, hee is made *humble* by his *waiting*; it is onely an *humble* ſoul that will *wait* upon the Lord, that beleevingly will *wait* for God, therefore it is ſaid in *Zach.* 11. the poor of the flock waited upon God, at the 11. verſ. *The poor of the flock that waited upon me*; It muſt bee poor ſouls that will *wait* upon God, a ſoul that is rich, and proud, and conceited that he hath ſomething, will not *wait* upon God; indeed it is an *humble waiting*, that a ſoule *waits* upon God in.

3 Again, It is a *diligent and induſtrious waiting*; not a careleſs *waiting*, but a *diligent waiting*

in

in his own way, and means, and Ordinances that God walks in, and works in, where a ſoul will *wait diligently* upon God at the poſt of his doors, *Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors*, Prov.8.34.

And then it is a *Regular waiting*; as diligent in *waiting*, in obſerving the wayes and Ordinances of God, ſo it is a *regular waiting*, and therefore called a *ſitting ſtill*, Iſa.30.7. *Their ſtrength is to ſit ſtill*, ſpeaking concerning thoſe that would go down to Egypt for help, to ſtrengthen themſelves in the ſtrength of *Pharaoh*, and to truſt in the ſhadow of Egypt, and have not asked at the mouth of God. *The ſtrength of Pharaoh ſhall be a ſhame to them, and their truſt in the ſhadow of Egypt, their confuſion, but your ſtrength is to ſit ſtill*; that is in reſpect of uſing other wayes concerning your going down to Egypt. *Your ſtrength is to ſit ſtill*, for in *waiting* upon God, you are to bee active, but to *ſit ſtill* in reſpect of all thoſe wayes that are not of Gods appointing; concerning this our *waiting*, it is to bee *orderly*, in an *orderly way*, or elſe help will bee in vain and to no purpoſe.

5 Again, *A waiting with an earneſt expectation for him, my ſoul waited for the Lord, more than they that watch for the morning*, Pſal.130.6. How doth a ſoul *watch for the morning*? a poor ſoul that is tired out, and hath felt the pains and afflictions of the night, and could not get a wink of ſleep, now hee *waits* with *great expectation* for the morning, ſo a ſoul *waits* with *great expectation*, and earneſtly *waits* for God.

Why now is it ſo, that a Chriſtian is to *live by faith*, even in reſpect of his *Expectation*, wee may ſee a *neceſſity* of this, in our *Juſtification*, not any comfort of that without it, in our *Sanctification* and *Expectation*, we muſt exercise faith in all.

That which I would ſpeak is, *to put us on to wait upon God in faith*; let us in all our waitings *wait in faith*, my poor ſoul hath been waiting for ſuch a mercy, and for ſuch a mercy, and it comes not; O *wait in faith*!

Take ſome few conſiderations for this.

1 *It is better for a ſoul to be kept up by faith in a waiting frame for a mercy, than it is for a ſoul, or would be for a ſoul, to enjoy that mercy waited for*; it is better, and many times a greater mercy to be kept up in a waiting frame of heart for the mercy, than to enjoy that mercy waited for; if you did enjoy it, you would reſt upon the enjoyment, and ſo our life is turned into a ſenſible life; and is it not better to *live by faith* than *by ſenſe*, and better to *wait* upon the Lord for the mercy, than to *enjoy* it?

2 Again, *There is more of the Power of God put forth in your condition of waiting than in the other*; a great power put forth to ſupport a poor ſoul to *wait* upon the Lord, to *wait* upon him; what *great power* is put forth to inable us to beleeve, Epheſ. 1. 10. *And what is the exceeding greatneſs of his power to us-ward who beleeve, according to the working of his mighty power*; power, and great power, and exceeding greatneſs of power, and working of mighty power, to inable a ſoul to beleeve, that is that power that inables a ſoul

to

to hang and *wait* upon God; and hence it is, that *Paul* does close with this, when that mercy which he had been seeking of God for (that the Thorne in the flesh, and the messenger of Satan might depart from him) was denied, he said he should have more experience of the power of God, though I would gladly bee out of it, so long as God will bee with me in it, and his strength made perfect in my weakness; most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me, 2 *Cor.* 12. 8, 9. so in *Isa.* 40. *ult. They shall renew their strength*, there is a continual communication of power to inable a poor soul to *wait*, to the soul that *waits* upon God, and so it is better, because it hath more experience of the power of God.

3 Again, it is better then there is in enjoying, because *there is more exercise of grace than in the condition of enjoyment*; the grace of enjoyment is chiefly *joy*, but in waiting there is *abundance of grace*; faith exercised, and humility, and patience, and contentment, and submission to the will of God, and Self-denial exercised, if the Lord will not give it, it will deny it self, there is a great deal of the exercise of grace in that condition, therefore you cry out, O I have not such a mercy, and the exercise of such a grace as I would have, I have not such strength against corruption, and such parts, and gifts, and abilities, now may not this very condition, that by faith you *wait* upon God in, be *better* to you than the condition that you would have, that condition you *wait* upon God in, than that condi-

condition that you *wait* for, if you did enjoy it.

2 Again consider, if so be that *by faith* you do *wait* upon God for a mercy, *you shall assuredly in Gods time have the mercy you wait for*, Isa. 44. those shall not be ashamed that *wait* upon the Lord, vers. 23. *They shall not be ashamed that wait for me saith the Lord*, that *wait* for him; the Apostle *Paul* grants this in *Rom.* 10. 11. *Whosoever believeth in him shall not be ashamed*; teaching us, that our *waiting* must bee in a *way of faith*; now a soul that *waits* upon God in a *way of faith* shall not be *ashamed*; what is that? it is that hee shall not miss of what he *waits* for; as one that trusts in another, and makes a boast of him, is ashamed of his trust if hee fail. Now if a soul should trust in God, and make a boast of God, God hath promised, and if it should fail, and not bee given in, the soul should bee *ashamed*; now he that *waits* upon God shall not be *ashamed*; they that trust in *Ægypt*, and *Ethiopia* shall bee *ashamed* of it, but God will not fail them that trust in him, *They that wait upon the Lord shall never be ashamed*; what though it do not come in, in thy time, it will come in, in Gods time, there is a *waiting time*, and a *fulfilling time*, a time to *wait* upon God for the fulfilling of the Promise, and that *waiting time* goes before the *fulfilling time*, in *Habakkuk* 2. 3. *For the vision is yet for an appointed time, but at the end it shall speak and not lye; though it tarry, wait for it, because it will surely come, it will not tarry*: a double *tarrying*, it will not *tarry*, it doth *tarry*, and though it doth *tarry*, it will not *tarry*, all that

time

time a ſoul is to *live by faith*, *waiting* upon God, *waiting* for it, and in its time it will ſurely come, and not tarry, when the *fulfilling time* is come it will not tarry: So, have you been *waiting* upon God for ſuch a mercy, and a great time it is that you have *waited* for it, and it is not come; why this is the *waiting time*, when the *fulfilling time* is come, it will come: you have been *waiting* for ſtrength againſt corruption, for the performance of ſuch duties, the exerciſe of this and the other grace; why though it tarry, it will not tarry. As God will have thee to *wait*, all the *waiting time*, ſo hee will come in the *fulfilling time*. God is very exact, and punctual in obſerving the *appointed time*, in fulfilling of his *Promiſe*; God will not loſe a minute, when the time is come he will come; in *Exodus* this is very clear, *Exod.* 12. 41. *And it came to paſs at the end of the four hundred and thirty years, even the ſelf ſame day it came to paſs, that all the Hoſts of the Lord went out of the land of Ægypt*: now ſee how punctual God is, *in the ſelf ſame day*. God takes notice of *a day*, God will not loſe *a day*, in four hundred and thirty years he will not loſe *a day*, ſo exact is hee in obſerving his *day and time*; it is twice noted therefore in the forty firſt verſe, and fifty firſt verſe, a thing very remarkable to ſhew us, that he will not loſe *one day*. Hath God *ſet a time* to bring a mercy to thy ſoul in, God will not loſe *a day*, but will bring it, though the time bee long: So, for the deliverance of the Children of *Iſrael* out of *Babylon*, when the ſeventy years were expired, there was no holding of them any longer.

3 Again,

3 Again, consider thirdly, *Thou canst not by all thy impatience hasten the coming of a mercy, not one hour before the appointed time*; thou canst not by all thy impatience hasten a mercy not one hour sooner before the appointed time; *Israel* in *Ægypt*, they groaned and groaned, and they mourned, but this did not bring them out any whit the sooner; mourn and repine as much as you will, God will do it in his *own time*; and so when the Children of *Israel* were in the Wilderness for their unbelief and murmuring, God set them a bound for forty years, no entrance until forty years were out, now mercy comes in Gods *set time*, and till that *time* come you must *wait* upon him, do not murmure and repine, thou canst not have it a moment before *Gods time*.

4 Fourthly consider, *That the Lord doth wait upon us to be gracious, and therefore there is good reason to wait beleevingly upon God*; doth God *wait* to give mercy, then I will *wait*, in beleeving that this mercy shall be given, *Isa.* 30. 18. *Therefore will the Lord wait that hee may bee gracious unto you*; wait upon him, the Lord waits to bee gracious, do you wait upon the Lord, *Blessed are all they that wait for him*.

But then consider lastly, That *so long as you do by faith wait upon God for a mercy, though that mercy should never come, yet you are in Gods way*: or if that mercy should not come, yet you are in Gods way to be found there. If a man hath a Friend that he desires to speak with, and would speak with, he will go to the place where hee walks, if he comes here I shall have him, if hee

come

come not, here Ile wait for him; if the mercy come I am in *Gods way*, if not come I desire it, and whither it come or not come, if I never enjoy it, but if I perish without it, better perishing in *Gods way* than out of *Gods way*. O says a soul, a poor soul, I have been *waiting* a long time, and a great time, and yet he is not come, and therefore I cannot *wait*, I have been *waiting* so long, and I can *wait* no longer; it may be so, it may be you have been an expectant, and not *in faith*, you have not *waited in faith*, and no wonder the mercy doth not come.

But then, suppose you have been waiting upon God for a mercy in way of faith, and it is not come?

1 Consider, *Hast thou not as good ground every whit to persist, and go on waiting, as you had at the first to begin to wait upon God?* What was the first ground you *waited* upon God for? It was the *promise*; why the *promise* is as firme as at the first, therefore you have as *good ground* as at the first; as to instance in praying, Christ says, *I will give to him that is athirst of the fountaine of waters freely*; Christ promises to give to a thirsty soul, I have been *waiting* upon him, and I do not finde Christ coming in, the *promise* says, *I will give*, is it not as good now as at the first? *I will give*, not this day, or week; *I will give*, hast thou not as *good ground* and hold-fast for thy *faith* as at the first? this is one reason why the Lord made the *promise* in such tearms, without any time; if it were made upon any time, and if outslipt a moment, then undone: but now the *promise* is not made to any time, because I should expect

it

, it at all times, and a ground *to wait* upon; if you have it not to day, it is as good to morrow, and if not to morrow, the next day, and the *promise* is as good as before, and as good ground to *wait* as ever.

2 Consider further, *The longer you have been waiting for a mercy, the more sweet will that mercy be when it comes in*; things *long expected*, when they come are *sweetest*: A Friend long looked for is the welcomest, and a long looked for mercy, the expected mercy long looked for, is the sweetest, *Isa.* 25. 9. *And it shall bee said in that day, loe this is our God, wee have waited for him, and he will save us; this is the Lord, we have waited for him, wee will be glad and rejoyce in his salvation*; wee have *waited* for him, O how sweet is God for his coming in upon our *waiting* upon him! this made God sweet, because *waited* for, never so sweet as now, O how sweet; and such a soul says, it was love indeed, and wisdome, that I had it not sooner, it would not have been so sweet if I had; I have *waited* for it, says the soul, therefore this makes it the *sweeter* when it comes, it *sweetens* the mercy.

3 Then consider again, *You have been waiting a long time and it is not come, it may bee soul you think the time long, and longer a great deal than it is, because thou dost measure the time by this our account*; this is the fault, when we *wait* for a thing, we *measure the time* of our *waiting* by our *own account*, and we should do it by *Gods account*; that which with us is a long while, is but little with God, *Heb.* 10. *Yet a little while and he that shall come will come, and will not tarry*;

a little

a little while, and it is one thousand six hundred years a go and upward; *measure* by *his time*, do not say, if I have *waited* a week, a month, a year, three or four years, it is a *long time*; no, it is but a *little time*, measure time by Gods account, and then you will say, it is but a *little time* that I have been *waiting* for this mercy.

4 Consider further, *Because it is not come, will you say it will never come, that will not follow*; if the Childe should cry, and ask the Father for a new Suit, and the Father should say, if it fit you you shall have it; will the Child say, I shall never have it; or rather, my Father says, I shall have it when it is fit for me: so here, when the mercy is fit for thee thou shalt have it, and do not say because it comes not yet, therefore it will never come.

5 Again consider, *That there are of the people of God that have waited as long, and longer for a mercy then you have done, and at last have had the mercy*; What will you say of *Abraham*, he had the *promise* of a seed, *Gen.* 12. 2, 3. *I will make of thee a great Nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed*: this *promise*, I say, was the *great promise* made to *Abraham* when hee was in his own Country; now he was but seventy and five years old, vers. 4. how old was hee when the *promise* was fulfilled, Chap. 21. 5. *And* Abraham *was an hundred years old when his Son* Isaac *was born unto him*; and he beleeved all that time; and hast thou beleeved, and *waited* twenty and five

five years for the mercy? *Abraham waited* twenty and five years, and yet beleeved all that time; and have you *waited long*? it may be not a year, not three years, not ten years, and is that a great while? *Abraham* waited as long and longer, and yet had the mercy at the end, so though you have been *waiting a long while*, yet *wait* beleeving, *wait* still. there have been those that have *waited as long* as you, and have had the mercy.

Consider further, that there is *a set time* for the mercy, *wait* for it.

Quest. *But when is* the set time, *then I could* wait *for it, if I knew but that?*

Ans. That is only known to God, but sometimes some hints there are that we may come to guesse when the set time of the mercy is come; It shall be then, when thy extremity is great, and thou canst live no longer, and *wait* no longer, that is the *set time*, Isa. 33. 10. *Now will I arise saith the Lord, now will I be exalted, now will I lift up my self*; now when they were brought to great extremity, utmost extremity, *vers.* 9. you have been waiting, it may be you have not been in utmost extremity; and it may be you can bear more, and art not in such great extremities and darkness as God will give it in: when the *extremity is great*, then is Gods time.

Secondly again, then is Gods time, *when God shall be mostly exalted in giving in the mercy*, Isa. 33. 10. *Now will I be exalted*; then is the time whereinGod wil be exalted in giving the mercy, that is the time whenGod wil give the mercy, and so in that place, *now will I arise, and now will I be exalted;*

that is the time when the ſoul ſhall exalt God; and ſo poor ſoul for anſwer, know the *time of this extremity*, and when *God ſhould be moſt exalted* is the time of the expected mercy.

Queſt. *But how ſhall I come to* wait *upon God in way of faith?*

Anſ. Firſt, *Labour to work the promiſe much upon thy heart*; What ever mercy it is that you *wait* upon God for, there is a promiſe for it in the word of God, a *promiſe*: Now labour to work the *promiſe* much upon thy heart; Haſt thou a hard heart, and doſt thou *wait* for a broken heart? the Lord hath *promiſed* to give a broken and ſoft heart, now labour that *promiſe* much upon your heart, and beleeve it, and this is that that will inable you to *wait* upon God; and ſo, is your ſin great? and you ſay, I have been a great ſinner, and a notorious ſinner, why the Lord hath *promiſed* to pardon ſin, and that our iniquities hee will remember no more: and ſo art thou blinde and ignorant of the truth of God? why the *promiſe* is, that Chriſt is a light to the Gentiles, to open blinde eyes, and hee *promiſes* to ſend the Comforter, to teach, and to guide you into all truth, and they ſhall bee all taught of God.

Labour to get the *Promiſe* upon thy heart; And art thou unfruitful? Doſt thou bring forth little, or no fruit? And would you bring forth fruit, and bee fruitful? Get the *promiſe* of fruitfulneſs, *Iſa.*41.18. *I will make the wilderneſs a pool of water, and the dry land ſprings of water: I will plant in the Wilderneſs the Cedar, the Shittah tree, and the Mirtle, and the Oyl*

tree. So in Chap.35.6, 7. *For in the Wilderness shall waters break out, and streams in the Desart, and the parched ground shall become a Pool, and the thirsty land springs of water; In the habitation of Dragons, where each lay, shall be grass with reeds and rushes.*

Labour to work the *promise* home upon your heart: Dost thou want strength to perform duty? There is a *promise* that the Lords strength is made perfect in weakness; Labour to work this *promise* home upon thy heart: And hast thou lost strength in departing from God, and art weakned and is strength gone? There is a *promise* of renewing strength, *Isa.*40.31. *But they that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles, they shall run and not bee weary, they shall walk and not faint.*

Now labour to work this up[on] *They that wait upon the Lord, shall renew their strength,* and so go out in the *promise* upon God; and so what ever mercy no mercy that thou canst wait for, but there's a *promise* for it in the God.

Secondly, *Do not advise too much with your own reason*; If you would *wait* upon God, do not advise too much with your own reason: Reason will beat you off from *waiting* upon God; What you, *waiting* upon God, and hast so many sins, and will God regard such as you! So long you have *waited*, and no mercy come; and dost thou ever think to have any thing? Thus *Carnal reason* will beat us off from *waiting*, do

do not hearken therefore unto *reaſon.*

If you will wait upon God, then *beg the Spirit*, ſpiritual work muſt bee done by the Spirit, and wee cannot *wait* upon God without the Spirit: *Wee through the Spirit wait for the hope of righteouſneſt by faith*, Gal. 5. 5, 6. Go and beg this Spirit of God, that is the *great Goſpel-promiſe*: Now hath God *promiſed* the Spirit, and cannot you *wait* upon God, and live by faith without the Spirit?

Go home, and ſay, Lord, Lord! Give mee thy Spirit, and ſpirituallize this thy poor creature: Have I been a ſtranger to the Spirit, no [illegible]der then that I cannot wait upon God no [illegible]erefore would you *wait* upon God in [illegible] *Spirit.*

tree. So in Chap.35.6, 7. *For in the Wilderneſs ſhall waters break out, and ſtreams in the Deſart, and the parched ground ſhall become a Pool, and the thirſty land ſprings of water; In the habitation of Dragons, where each lay, ſhall be graſs with reeds and ruſhes.*

Labour to work the *promiſe* home upon your heart: Doſt thou want ſtrength to perform duty? There is a *promiſe* that the Lords ſtrength is made perfect in weakneſs; Labour to work this *promiſe* home upon thy heart: And haſt thou loſt ſtrength in departing from God, and art weakned and is ſtrength gone? There is a *promiſe* of renewing ſtrength, *Iſa.*40.31. *But they that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not bee weary, they ſhall walk, and not faint.*

Now labour to work this upon thy heart, *They that wait upon the Lord, ſhall renew their ſtrength,* and ſo go out in the *promiſe*, and *wait* upon God; and ſo what ever mercy it is, there's no mercy that thou canſt wait for, and expect, but there's a *promiſe* for it in the Word of God.

Secondly, *Do not adviſe too much with your own reaſon*; If you would *wait* upon God, do not adviſe too much with your own reaſon: Reaſon will beat you off from *waiting* upon God; What you, *waiting* upon God, and haſt ſo many ſins, and will God regard ſuch as you! So long you have *waited*, and no mercy come; and doſt thou ever think to have any thing? Thus *Carnal reaſon* will beat us off from *waiting*, do

do not hearken therefore unto *reason.*

If you will wait upon God, then *beg the Spirit,* ſpiritual work muſt bee done by the Spirit, and wee cannot *wait* upon God without the Spirit: *Wee through the Spirit wait for the hope of righteouſneſs by faith,* Gal. 5. 5, 6. Go and beg this Spirit of God, that is the *great Goſpel-promiſe:* Now hath God *promiſed* the Spirit, and cannot you *wait* upon God, and live by faith without the Spirit?

Go home, and ſay, Lord, Lord! Give mee thy Spirit, and ſpiritualize this thy poor creature: Have I been a ſtranger to the Spirit, no wonder then that I cannot wait upon God no more, therefore would you *wait* upon God in faith, *Beg his Spirit.*

A Postscript.

Reader, Thou art desired to take notice, That whereas here is wanting, The life of Faith in Perseverance; *And* The Excellency of the life of Faith. *That neither the Notes of the Author, nor any person can yet bee found (though much pains hath been taken herein, that hath taken the remainder from his mouth) to perfect this Subject; Yet because, the matters handled are so Excellent, and Usefull, wee were unwilling the World should bee without them.*

The

The Saints Anchor Rightly caſt:
OR
The Saints ſure Anchor-hold.

Heb. 6. 19. *Which hope we have as an Anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vail.*

IN the twelfth Verſe of this Chapter, the Apoſtle exhorts Beleevers to bee followers of thoſe who through faith, and patience inherit the Promiſes: This exhortation, the Apoſtle inforceth in the 13, 14, and 15, Verſes, from the example of *Abraham*, to whom God having made a promiſe that hee would bleſs and multiply him, and confirmed the ſame by an oath; *Abraham* without queſtioning, patiently waited for the accompliſhing of it; and ſo after hee had patiently waited, hee obtained the Promiſe; in the 16 verſe, the Apoſtle urgeth the force of this oath from the nature of a Civil oath, *Men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife:* as if hee ſhould ſay, If it bee but a Civil oath between man and man, yet after an oath is paſt, there is no more

ſtriving and contending, an oath confirmeth that party to whom it is made, about the aſſurance of that for which it is made; ſo that hee no longer ſtriveth, but patiently waits for the enjoyment of the thing, then how much more (as if hee ſhould ſay) ſhould this oath of God, confirm a beleevers faith, and ſtir him up to patience, in the 17, and 18 verſes (leſt any ſhould conclude that this oath of God was made onely to *Abraham*, and therefore they had nothing at all to do with it, therefore) the Apoſtle ſhews this oath of God, it was not made onely to *Abraham*, but to all the heirs of promiſe, as well as to *Abraham*, yea every beleeving ſoul might have as great and ſtrong conſolation from the oath of God, even as *Abraham*, which heirs of promiſe, who they are, he layes them down by their proper character, ſuch as are fled for refuge to lay hold of the hope ſet before them; as if hee ſhould ſay, The heirs of promiſe, they are ſuch who ſeeing no hope in themſelves, nothing, that they can ground hope upon, but ſee a bleſſed glorious hope without them, ſet before them in the promiſes, they flye to the promiſes, and lay hold of that bleſſed hope they ſee in the promiſes, when they can ſee no hope in themſelves; and in the 19 verſ. the Apoſtle inſiſts upon this hope, & comes to open it a little, and to compare hope to an Anchor.

Which hope wee have as an Anchor, that is, as *an Anchor*, it doth fixe the ſhip, notwithſtanding all ſtorms and tempeſts, yet it fixes the ſhip, keeps it immoveable; So this Chriſtian hope, notwithſtanding all thoſe trials, ſtorms, and

temp-

temptations a poor ſoul meets withall, yet this Chriſtian hope fixes the ſoul, ſo that the ſoul is immoveable.

Which hope wee have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vail.

In the words three things are obſervable.

Firſt, The *deſcription* or *diſcrimination* of a Chriſtians Anchor, that is *hope*.

Secondly, The *properties* of it, *ſure and ſtedfaſt*.

Thirdly, The *place where* a Chriſtian caſts his Anchor, and that is *within the vail*.

Firſt, We have here a *deſcription of a Chriſtians Anchor*, that is *hope*.

I ſhall ſhew *what this hope is*:

Then ſhew *how it is reſembled by an Anchor*:

And ſhew *the excellency of this Anchor above any other*.

Firſt, What is *hope*.

It is a patient and an aſſured expectation of the accompliſhment of the promiſes of God: Hope (the buſineſs of hope) it is to *expect*, it is an *expectation*; the thing hoped for, expected, it is the *accompliſhment of promiſes*, not of *ſome promiſes*, but of *all promiſes*; For look how far *faith* goes in apprehending the *promiſes*, ſo farre doth hope in *expecting*: Now Faith in apprehending the *Promiſes*, it lookes to *all the promiſes*, it apprehends, layes hold, not of one, but of all: As faith goes out to *all the promiſes*, ſo hope, expects the fulfilling of *all the promiſes*; that is the difference between *faith and hope*; faith is exerciſed about things *preſent*, about the *promiſes* of God, as it hath them in his eye;

but hope looks to things future, to the injoyment, when shall it have that that is *promised*: Faith looks upon the *promise present*, layes hold, but in comes hope, and looks for the *promises in future*; hope maintains the soul alive in an *expectation* of that that is held forth in the *promise*; but then this hope is a *patient*, and an *assured expectation*.

1 It is a *patient Expectation*, makes the soul lye down *patiently*, and wait upon God for the accomplishing of his promise, to wait Gods time, not to tye up God to any time, *Rom.*8.25. *If wee hope for that wee see not, then do wee with patience wait for it*: So 1 *Thess.*1.3. *Remembring without ceasing your work of faith, and labour of love, and patience of hope.*

The poor *Thessalonians* now at this time under great and sore afflictions and persecutions, under all those persecutions, they had their eye upon a Kingdome, a glorious Kingdome, they one day should be made partaker of, 2 *Thess.*1.4,5. *So wee glory in you, in the Churches of God, for your patience and faith in all your persecutions and tribulations, that yee endure, that yee may bee counted worthy of the Kingdome of God*; they are under persecutions, but they had their eye upon a *Kingdome* all this while, the possession of this Kingdome is deferred, and that they have for the present to bear up their heads above water, to keep themselves from sinking, it was onely *this hope*, that one day they should come to *injoy a Kingdome*, and yet notwithstanding, this *hope* begets *patience*, your *patience of hope*: The *Thessalonians* do not murmure, and say,

Oh

Oh when will this Kingdome come? What, ſhall wee ſuffer to the worlds end? No, but they *hope*, and are *patient*. So 1 *Pet.*1.13. there we ſhall finde *hope* and *ſobriety* joyned together, *Wherefore gird up the loyns of your minde, be ſober, and hope to the end:* What *ſobriety* is this?

There is a twofold *ſobriety:*

There is a *ſobriety* oppoſite to *intemperance in outward things*, in meats, drinks, and apparrel.

But then there is a *ſobriety* that is oppoſite to an *immoderate deſire of ſpiritual and heavenly things*; that is, when I do ſo deſire ſpiritual things, as the preſence of God, fulfilling of promiſes, even everlaſting life, that I cannot content my ſelf with the will of God to want theſe things ſo long as God would have me, that the ſoul is *impatient*, murmures, and repines, becauſe it is delayed; this is an *immoderate deſire* of ſpiritual and heavenly things, and Chriſtian *ſobriety* ſtands in oppoſition to this *immoderate deſire*, as well as to *intemperance*; and ſo it is meant in this place, as if he ſhould ſay, You do expect great and glorious things to bee injoyed one day, and you have been waiting and looking into the promiſes, the things are delayed; *Well*, ſaith the Apoſtle, *Hope to the end*, but bee *ſober*, joyn *ſobriety* to *hope*; as if hee ſhould ſay, Do not let your deſire be ſo impetuous, as not to be content to take them in Gods time; wee ſhould deſire the things themſelves, that wee ſhould with as much vehemency as may bee; but now the *immoderation* of deſire, it lyes in reſpect of the *time* when, I deſire ſo as not to con-

content my self with *Gods time*: Now saith the Apostle, *Be sober*, do not tye up God to *your time*; Now this *sobriety*, what is it but *patience*? It is *patience* joyned with *hope*, Heb. 10.36. Receiving the promise, is the thing hope looks at, *Now*, saith the Apostle, *yee have need of patience, that after yee have done the will of God, yee might receive the promise. Hope* looks to *receiving* the promise; all the time of a Christians life is a time wherein hee is, or should bee doing the will of God, the *end* is the *time of receiving* the promises.

Now because a Christians desire is much carried out to *receiving* the promise, and that is a great way off as wee look upon them, therefore saith the Apostle, *You have need of patience*, that so your eager desires of *receiving* the promise do not so over-set you, that you cannot go on cheerfully doing the will of God that time God will have you: So it is many times, the desires of a Christian after heaven, and eternal life, they are so carried out, O when shall I receive the promise, come to rest in the bosome of the Father? That a Christian finds it a difficult thing to keep his heart in order, so as to go quietly on, doing the will of God, between this and that, and to stay, and be contented to do that work God would have him do between this and heaven, therefore you have need of *patience*, that so when hope is in *expectation* of the promise, our hope may not so vehemently carry us out after *receiving* the promise, that you may not bee discontented at the time our Father will have us be here. So that

that is one thing in *Christian hope*, it is a *patient Expectation.*

It is an *assured Expectation*; such an *Expectation* as hath some measure of *assurance* going with it, not a bare conjecture, but such as ariseth from *faith*, a divine *faith*, therefore there is *confidence* going along with a *Christian hope*; look how much *faith apprehends* the promise, so much doth *hope expect* the fulfilling of it. Therefore it is said in *Heb.*11. 1. *Faith is the substance of things hoped for*: *Faith* by imbracing the *promise*, it holds in his hand the *substance* of all those good things wee *expect* hereafter.

Now because *faith* hath not actuall possession of them, therefore they are *hoped* for, *hope expects* them, but *faith* is the *substance*, therefore this *hope* is *grounded* upon faith, though it hath them not, it doth in a manner injoy them by imbracing the *promise*; therefore *hope* springing from *faith* must bee such a *hope* as our *faith* is, *faith* is not a bare groundless *conjecture*, but a *certainty*; so must our *hope*, Heb.5.6. it is called the *rejoycing of hope.*

Now *rejoycing* doth not arise from a bare *fancie*, and conjecture, but from some measure of *certainty*; for a man to *fancie* he shall injoy a Kingdome, this doth not beget *rejoycing*, so it hath *assurance* joyned with it, as it is *Heb.*6.11. *We desire that every one of you do shew the same diligence, to the full assurance of hope to the end*; which argues, it is not a *bare probability*, but there is something of *certainty* in *Christian hope*, yet this *certainty* of *hope*, is according to the

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certainty of *faith*, if the *certainty* of *faith* bee grounded upon a general promiſe, and cannot be brought to a particular promiſe, ſuch is the *certainty* of *hope*; but if *faith* bee grounded upon a particular promiſe, ſuch is the *certainty* of *hope*.

I come now to the next thing, to ſhew *how hope is reſembled to an Anchor*.

Firſt, *Hope layes hold out of ſight*; caſt an *Anchor*, it faſtens at the bottome of the Sea out of our ſight; ſo doth hope, it faſtens *within the vail*, there is the place where a Chriſtians hope pitcheth, beyond ſight, *within the vail*.

Secondly, an Anchor though it faſtens out of ſight, yet *it faſtens on the rock*; caſt an *Anchor*, if there be *a rock*, it faſtens upon the *rock*; ſo a *Chriſtians hope faſtens* upon the *Rock* Jeſus Chriſt, a Chriſtians hope is faſtned upon the Lord Jeſus Chriſt.

Thirdly, an Anchor by faſtening upon the rock fixes the ſhip, ſo that though the waves ſwell and beat, yet the ſhip is fixed, ſo it is with a Chriſtians hope faſtening upon the Lord Jeſus Chriſt, it *faſtens the ſoul*: Let temptations and corruptions ſwell, if a poor ſoul have hope in Chriſt as his Chriſt, that ſoul is *fixed* immoveable, that hope it hath of injoying Chriſt, the promiſe of heaven one day, this hope it is that *fixes the ſoul*, that it is not turned this way and that, not driven this way, and that, as another that hath no hope; Let a tempeſt ariſe within or without, yet if it have an *Anchor of hope*, caſt within the vail, that it comes but to have

ſome

ſome hope, can ſay, Jeſus Chriſt is mine, it is *fixed immoveable.*

Laſtly, An Anchor by faſtening upon the rock, fixing the ſhip, the ſhip *is preſerved from ſhipwrack*; ſo is the ſoul: Another poor ſoul that hath no *Chriſtian hope*, the ſtorm ariſes, there is but a little bluſtering, and its *ſplit* upon the rock, if he ride it out one ſtorm, another will come and *ſplit* him; but that ſoul that hath caſt Anchor upon Jeſus Chriſt, ſhall bee *for ever preſerved.*

Queſt. *You will ſay, Wherein is the Excellency of this Anchor of hope above others?*

Anſw. One wee have in the Text, *All other Anchors they are caſt downward, this is caſt upward; for it enters in to that within the vail,* it goes upward, it is caſt within the vaile: There is the place where this Anchor of hope is caſt.

2 Conſider the *properties (which are in the Text) of this Anchor*; It is a *ſure*, and a *ſtedfaſt* Anchor.

A *ſure*, that is a *ſafe Anchor*, and the Anchor of hope when it reſts upon this rock, it never deceives, *Hope makes not aſhamed.* And then it is,

A ſtedfaſt Anchor, It holds the ſoul ſteady, unmoveable, and both theſe in theſe three reſpects.

Firſt, In reſpect of *the ſtrength of the Anchor*, it is *a ſtrong Anchor*; another may bee broken, and many times is, but the *Anchor of hope*, is ſuch an *Anchor* as can never bee broken; a Chriſtians *hope* is maintained by his *faith*, and

and his *faith* and *hope* by Christ, though actings of *faith* and *hope* may cease for a while, yet his *hope* can never bee broken, there is *faith* and *hope* still at the bottome, in a Christian.

2 In respect of *the firmness of the Anchor-ground*; For it is cast upon a *rock*, therefore it is sure, will never break, never deceive.

3 In respect of the *fastness of the Anchors hold*: Another *Anchor*, though never so strong and good a hold-fast, may let go his hold, but *hope* is such an *Anchor* as never lets go its hold: who would not labour to have such an *Anchor*? When the poor soul shall come into a tempest of temptations, to have such an Anchor, as will never deceive it.

The third thing is the thing I shall speak to at this time, that is, *The place were this Anchor is cast*, and that is, *within the vail*; the Anchor-ground of a Saint is *within the vail: Which hope we have as an Anchor of the soul, sure and stedfast, and which entreth into that within the vail.*

In the opening of it I shall shew,

1 What is the meaning of this phrase of speech, *Within the vail.*

2 What *notable Anchor-hold* there is within the vail.

3 Why a Christians hope must bee fixt within the vail?

And then the Application.

First, *What is the meaning of this phrase, within the vail?*

The words are spoken by an allusion to the Temple and Tabernacle of old: The Temple of old had three parts in it; there was the *ante-*

word

ward Court, and the *Holy place*, and the *Holy of Holies*: The outward Court, into that came all ſorts of perſons, that is, all ſorts of the *Jews* came into the *outward Court*.

Into the *Holy place* came thoſe that did the ſervice about holy things, the Prieſts and Levites; into the *Holy of Holies*, entered onely the High Prieſt once a year with blood. Theſe were typical.

The *outward Court* typified *common Profeſſors* of all ſorts, the *holy place* wherin entred thoſe that performed the ſervice and worſhip of God, typified the *Church*, Viſible Worſhippers.

The *Holy of Holies* typified *Heaven*. Now between the *Holy place*, and the *moſt Holy*, was a *vail*, a precious hanging of blue Purple, and Scarlet, as you may ſee in *Exod.*26.31,32. *And the vail ſhall divide unto you between the Holy place, and the moſt Holy.*

Here was the uſe of the *vail*, it was to divide between the Holy place, and the moſt Holy. Now *within the vail*, was the moſt Holy place, or Holy of Holies: Now the *Holy of Holies*, that was a type of *Heaven*: And as you may ſee, if you look into *Heb.*9.24. *Chriſt is not entred into the Holy places made with hands, which are the figures of the true, but into Heaven it ſelf.*

The *Holy place* made with hands, into which the High Prieſt entred once a year, typified *Heaven*, the figure of the true, which is *Heaven* it ſelf, whither Chriſt is gone. Now this *Holy of Holies*, that was the place that was *within*

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the vail; for the *holy place*, and *outward Court* was without the *vail*: Now wee ſhall ſee the meaning of *within the vail*; that is, *A Chriſtians hope is grounded upon ſomething out of this world, ſomething in Heaven*; For *within the vail*, was the *Holy of Holies*, ſo that a Chriſtians hope is grounded upon ſomething that is not in all this world, ſomething in Heaven, within the vaile; that is, a Chriſtian caſts his *Anchor* of hope as far as Heaven, and fixes, and layes hold upon ſomething in Heaven, *within the vail*.

Queſt. *But you will ſay; What is that within the vaile, that a Chriſtians hope can found upon?*

Anſ. O there is *abundance within the vail*, for a Chriſtian to ground his hope upon.

Firſt, *Within the vail* there is the *Lord Jeſus Chriſt the Rock of Ages*: As it is in the verſe following the Text, *Whither the forerunner is for us entred, even Jeſus*; ſo wee have *Jeſus Chriſt within the vail*, who is that onely Rock, upon which all our ſouls muſt anchor, that Rock is *within the vail*, is now in Heaven. But then conſider, *Chriſt is within the vail*,

Firſt, as a *Forerunner*, *Whither the Forerunner is for us entred*; that is, Chriſt is now entred into heaven as our *Forerunner*, as one that is gone before, to make way for us into Heaven, one that is gone before to draw us into heaven after him: And is not here *great ground* for a Chriſtians hope to found upon, that the Lord Chriſt the only Rock is in heaven, and gone as a Forerunner to make way, to ſet open heaven gates for us; and as one that will draw in all his Children after him? What *ground* is here for hope, that

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the Lord Jesus is in Heaven, as my Forerunner, and therefore hath made way for mee, and therefore will draw mee after him: When hope pitches upon this, and eyes this Jesus as a Forerunner, that is entred into Heaven, this strengthens the hope of a Saint.

Secondly, Jesus, as hee is entred within the vail as a *Forerunner*, so as the *Great Sacrifice*: The High Priest in the time of the Law when the *Great Sacrifice*, the Annual Sacrifice, the yearly Sacrifice, the High Priest, as soon as the *Great Sacrifice* was slain without, was to take the bloud of that *Sacrifice*, and carry it *within the vail*; Thus the body of Jesus, when slain, was the *Great Sacrifice*, and Christ takes his own blood, and carries it into the *Holy of Holies*; so that the *Great Sacrifice* is carried *within the vail*, Heb. 9. 12. *Neither by the blood of Goats and Calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us*: So Christ is entred as the *Great Sacrifice*, carrying the *Great Sacrifice* of his blood thither, and that washeth us from our sins: Now is not here *great ground* for hope? That the Lord Jesus Christ is gone into Heaven as the *Great Sacrifice*, and the *blood* of that *Great Sacrifice* that purges away sin, is *within the vail*, therefore all my hope of taking away sin is *within the vail*.

Thirdly, Jesus Christ is entred within the vail as the *righteous one*: So you may see if you look into 1 *Joh.* 2. 1. *My little children, If any man sin, we have an advocate with the Father. Jesus Christ the righteous*: Jesus Christ who is the

righteous, is now with the Father; and that is *within the vail*, Jesus Christ as the *Lord our righteousnes* is *within the vail*, not onely the *passive righteousnes* of Christs blood, but all the *active righteousnes* of Christ, is *within the vail*; the *passive righteousnes* of Christ is that which justifies us from death eternal; and the *active righteousnes* of Christ, that justifies the soul to life eternal, that is *within the vail* too, so that all that makes up our *Justification*, is *within the vail*; Christ the *righteous one* having all righteousnes to cover poor souls, hath perfectly satisfied the Law of God: This Jesus Christ as the *righteous one*, is within the vail.

Fourthly, Jesus Christ the *righteous one*, *our Advocate*, is within the vail; *If any man sin, wee have an Advocate with the Father*; Jesus Christ as *our Advocate* is *within the vail*; hee lives to *make Intercession* for us, but where? there the Lord Christ *makes Intercession* where he now is, and that is in heaven, *Heb.9.14. Christ is entred not into the holy place made with hands, but into heaven it self, now to appear in the presence of God for us.*

Now this *Intercession* of Christ is that whereby *pardon* of sin is given forth, whereby all *gifts and grace* is given forth to us, that whereby *strength* against all our sins is given forth; All this is *within the vail*: Jesus Christ as *an Advocate* is *within the vail* to procure *pardon* of sin, *grace* and *strength* against sin, and what ever wee want to have it supplied, all is *within the vail*, and is not here *great ground* for hope to found upon? if thou want any grace, strength against

againſt ſin, ſtill Jeſus Chriſt as *our Advocate* muſt give it forth, who is *within the vail.*

Laſtly, Jeſus Chriſt in *all thoſe relations that hee ſtands in to his Children*, is within the vail.

Jeſus Chriſt hath all thoſe *Relations* he ſtood in here to his people, hee ſtands in the ſame to his people, in Heaven, as a *head*, Col. 1.18. *Hee is the head of the body the Church.* Jeſus Chriſt was now in *heaven*, yet ſaith the Apoſtle, *Hee is the head of the body the Church:* And then Jeſus Chriſt is a *Husband* now *within the vail*, 2 Cor. 11.2. *For I am jealous over you with a godly jealouſie, for I have eſpouſed you to one Husband.* Chriſt is our Husband, though *within the vail.*

And Jeſus Chriſt is *our Brother*, though *within the vail*, *Joh.*20.17. the words of Chriſt after his Reſurrection to *Mary*, *Go to my Brethren*; he owns his, under the title of *Brethren* after his Reſurrection: Look what Jeſus Chriſt was after his Reſurrection, that hee is for ever; for there is no alteration in Chriſt after his Reſurrection, but Jeſus Chriſt after his Reſurrection is a *Brother* to his Saints, and therefore is that for ever to his Saints: Jeſus Chriſt in all thoſe relations he ſtands in them ſtill to his Saints: And what *an abundant ground* of hope is this, that we have one ſo near to us in Heaven *within the vail.*

Secondly, *The Covenant of Grace that is within the vail*; The bottome of a Chriſtians hope that is *within the vail*; The old *Moſaical Covenant* that was *within the vail*, *Moſes* carried his *Covenant within* the tipical *vail*, Heb. 9.1,2,3,4. *The firſt Covenant had Ordinances of divine*

ſervice, a worldly Sanctuary, and after the ſecond vail, the Tabernacle which is called the Holieſt of all, which had the golden Cenſer, and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had Manna, and Aarons *rod that budded, and the tables of the Covenant:* The *tables of the Covenant*, The old *Moſaical Covenant* was carried *within the vail.*

Now as *Moſes* took his *Covenant* and carried it within the vail; ſo likewiſe Jeſus Chriſt, who is the Mediator of that *New and better Covenant*, he takes that *Cavenant*, and carries it *within the vail*: So that all that *ground* of hope that wee have from the *Covenant of Grace*, which is the *great bottome* of a Chriſtians hope, all that is *within the vail*, for Jeſus Chriſt (as *Moſes*) took his *Covenant*, and carried it *within the vail.*

Thirdly, *All the promiſes of God are now within the vail*, they are all treaſured and ſtored up within the *Covenant*, the *Covenant* is the *grand Promiſe*, and all the *promiſes* are in this *Covenant*, now the *Covenant* being *within the vail*, all the *promiſes* of God (*every promiſe of grace*, I would lay hold upon, and ground hope upon) are *within the vail*; ſo *all the ground* that can bee for a Chriſtians hope is *within the vail:* There is a *certain foundation*, his *hope* is carried into *Heaven* already, if pitcht upon Chriſt our *Forerunner*, the *righteous one*, the *great Sacrifice*, our *Advocate*, Chriſt in *all his Relations*, the *Covenant* of Grace, the *promiſes*, it is pitcht *within the veile*; For all theſe are *within the vail.*

Thirdly,

Thirdly, Why a Chriſtians *hope* muſt bee fixed *within the vail.*

Anſw. 1. *Becauſe there is no ſafe anchoring place without the vail.* All is quick-ſands (as I may ſay) take all the world, it is full of quick-ſands, any thing on this ſide Heaven is a quick-ſand, who ever caſts Anchor there, caſts Anchor upon a quick ſand; the only rock that will hold, is *within the vail*; therefore there is no Anchoring place but within the vail.

I ſhall make ſome uſe.

If it bee ſo, *That the onely ground for a Chriſtians Anchor to bee fixed upon, is within the vail.*

Then this truth *doth call upon many ſouls to remove their Anchors:* Remove your *Anchor* of hope, or you are undone for ever: O there is many a ſoul grounds his hope ſome where elſe; Remove your *Anchor*, elſe aſſuredly, you will periſh for ever; If your *Anchor* bee caſt without the vail.

Firſt, Art thou ſuch a one as *reſts in morallity*? Some have caſt their *Anchor* in the common rode of *morallity* and Civillity; that is, is the hope thou haſt for heaven grounded upon this? That thou art a *Civil man*, obſerveſt the commands of God, walkeſt honeſtly and juſtly amongſt thy neighbours, doing no body no hurt, and therefore thou hopeſt thou ſhalt go to Heaven: Is thy hope *grounded* upon any ſuch thing as this? As ſure as thou art here, thy hope is *grounded without the vail*, and thou wilt ſuffer ſhipwrack: Oh *remove thy Anchor*, this will never bee an *Anchor-hold*, thou mayeſt

hold a while, if there come a little *blast*, thou mayest hold as an Anchor upon the quick sand, but when the *great storm* comes, the tempest of death, thou wilt never hold it, having not a firm rock, it is on the sands; if thou hast grounded upon this that thou art a *Civil moral man*, not so bad as others, others are worse, and do not serve God so conscionably as thou dost, and therefore thou hopest God will save thee; O *pluck up Anchor*, cast a new, for assuredly this is *below the vail*, it will never hold.

Secondly, Art thou such a one as hast cast thy *Anchor of hope* not onely in the *common rode of Civillity and Morallity*, but *in the outward Court* of *Profession*? thou art not onely a *Moral Civil man*, but a *great Professor*, hast taken up a great profession, prayes ever and anon, come and frequent meetings, or it may bee when thou comest home, prayes, read a Chapter, because thou wilt do something answerably to thy Profession, and therefore thou hopest God will save thee: O is thy hope *grounded* upon this? Then *pull up Anchor* too, this is not *within the vail*, thou must *weigh Anchor*, for thou art yet short of Heaven, below the *vail*, where a Saint casts *Anchor*, all this is below the *vail*; when a man rests in his Profession, praying, some good doings, thinks God should save him for this, this is short of the *vail*.

Thirdly, Is the *Anchor of thy hope* cast *in the Sanctuary*, is it cast (I mean) *in the visible Church*? Is all thy hope for Heaven *grounded* upon this that thou art a *Church-member*, and art in the *Church*, therefore thou hopest thou shalt

go to Heaven? What a *Church-member* go to Hell! I am a *Church-member*, therefore I ſhall go to Heaven: Is thy *hope* pitcht upon this that thou art in the Church? *O pull up Anchor* too, for thou art yet ſhort of the *vail*, thou haſt not yet *caſt Anchor within the vail*; If thou *ground* thy *hope* upon this, hopeſt God will ſave thee, bee merciful to thee, though thou haſt many failings, yet becauſe a *Church member*, got into the *Church*, before, conſcience troubled thee, but when got in to the Church, thou art at reſt, now I am well, now I am ſure for Heaven, ſettled, ſhall never fall, this is without the vail: For the *Sanctuary*, or *holy place*, which was a type of the *viſible Church*, that was not the *Holy of Holies*, that was *without the vail*; So if thy hope for Heaven (Brethren and Sitters here of the Church, look where your hope is pitcht) if it bee grounded upon this, that I hope God will ſave mee, becauſe I am in the *Church*: O I tell thee, that thou mayeſt bee, and yet periſh for ever; thou mayeſt have thy hope *grounded* upon this, that thou art a *Church-member*, and yet no hope at all *within the vail*, but upon a ſandy foundation, and when a ſtorm comes, thou wilt ſuffer ſhipwrack, if a Church ſuffer not ſhipwrack for thee; If this bee the ground of thy *hope*, O go home, labour to *pull up Anchor*, and caſt thy *Anchor* upon that *within the vail*. This is not enough to bee in a *Church-ſociety*, as thoſe of old might come into the place of worſhip, and yet never come within the vail; ſo mayeſt thou, the Lord help us that wee may look to this, that our *Anchor* of *hope* bee pitched

within the vail, bee grounded upon something there, else it will not hold; it is not to walk in the Heathenish way of *Morality*, nor *Profession*, nor *holy place within the Sanctuary*, it must bee *within the vail*; If thou art a *moral man*, not so bad as others; art thou one that hath made a *profession of Christ*, and done something answerable, or art come into a *visible Church*, art a *Church-member*, for the Lords sake, go home, *pluck up Anchor*, *pluck up* such *hopes* by the roots, as you love your souls, as you love your eternal souls, *Pull up Anchor*, or thou art undone for ever, thou wilt surely suffer shipwrack, my life for thine, if thou goest on, if thou Anchor here, if thou pitch not *within the vail*, thou wilt suffer shipwrack one day, thou wilt not hold when the storm comes; but if thou hast *cast Anchor* upon Jesus Christ, the *Great Sacrifice*, upon the blood of Jesus, the *righteousness* of Jesus; if thy hope bee grounded upon the *Intercession* of Jesus, the *Covenant of Grace*, the *Promises* of God, this is *that foundation* of hope *within the vail*, that will hold.

Therefore go home, labour to pluck up your false hopes, and say Lord, Lord! Pitch, Pitch my *Anchor* of hope upon the *blood* of Jesus, upon the *Covenant of Grace*, upon the *Righteousnesse* of Christ: I have all along hoped for Heaven upon something *without the vail*; Lord, Lord, Come now, now, Pitch my *Anchor* upon this, *within the vail*: the *Blood* of Christ, the *Righteousness* of Christ, the *Intercession* of Christ, the *Covenant of Grace*,

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the *Promiſes* of God, ſuch things as theſe: ground thy hope for Heaven: If thou *ground* upon any other, thou wilt periſh for ever.

And O how many are there, that if I ſhould aske, What is your hope built upon, O, ſaith one, I hope God will ſave mee, I am *not ſo bad as ſuch and ſuch*, I doe not live in ſuch ſinnes, I pray ſometimes, doe ſome good Duties; I hope God will ſave mee, I am a *Church-member:* Are your hopes *grounded*, pitched upon ſuch things as theſe? O you will periſh, if your hopes continue here, if they bee not pitched *within the vail*; there is the onely place where a Chriſtians hope is to *Anchor*; Nay, I am not to pitch my hope upon my *Graces* or *Qualifications*, though they are good, and things deſireable, to have as much grace as may bee, yet I muſt not pitch my hope upon this, that I finde an *humble heart*, a heart *full of love* to God, a *broken heart*, I muſt not *Anchor* my hope upon this, becauſe theſe are *ſhort* of the *vaile.*

I doe not ſay this is ſuch a foundation as the other, That a ſoule that pitches upon, ſhall ſplit his ſoule for ever, though God may ſave him, yet hee ſhall bee ſplit in reſpect of his peace, comfort, aſſurance, day after day: If you ground your hope upon this, That you have an *humble, broken heart*; It may bee to day thou findeſt an *humble heart*, but to morrow a *proud heart*: Where is *thy hope* now? Thy comfort is ſplit, if thou *groundeſt* thy hope upon

upon this, that thou haſt a *broken heart*, to weep in this duty, and the other, but thou findeſt a heart like a *ſtone* in another; where is thy comfort now? If thou groundeſt it upon thy *love to thy brother*, it may bee to day thou loveſt him, to morrow thou art full of wrath, though thy hope ſhall not periſh for ever, though the foundation bee from God, though within us, from the Spirit of God, yet all the *comfort* thou takeſt from this, will bee ſplit, thou wilt bee undone in thy *comfort* for a time, therefore the *onely ground* for our hope muſt be *within the vail*; Let this then ſtir up every one *to pitch their Anchor within the vail.*

Art thou ſuch a one as hath thy *Anchor* yet to caſt? That is one that hath no hope, not from any thing at all; or one that hath ſome hope it may bee from *Profeſſion*, *Civility*, or *Church-membership*. O labour now to pitch thy hope upon ſomething *within the vail.*

I will onely ſhew you a few things by way of motive from the conſideration of that *glorious place within the vail*, it would incourage any one to caſt their *Anchor* of hope there, there are ſo many *glorious things* to bee injoyed there.

Firſt, Conſider within the vail (that is in heaven) there is the *bleſſed preſence of God to bee ſeen for ever*: There is the Beatifical viſion, beholding of God for ever and ever, it is within the vail; there is the beholding God as a reconciled God for ever and ever, there they ſhall ſee God face to face, behold all the glory of God, not a little, but fully, and perfectly.

Secondly,

Secondly, Within the vail there is *full participation of God*: A poor ſoul that caſts his hope *within the vail*, there hee ſhall come to partake of God, of the love of God; there hee ſhall not have it by drops as now, but it ſhall come ſtreaming forth; wee are here to pray that wee may bee filled with all the fulneſs of God, there wee ſhall have the anſwer of this prayer, in being filled with all the fulneſs of God.

Thirdly, There is *the ſociety of all the bleſſed Saints and Angels*: There is ſociety and injoyment of all the Saints and Angels, all the Saints of God, they ſhall ſee them *within the vail*; and what a bleſſed thing is it to have ſociety with all the bleſſed glorified Saints, and all the bleſſed Angels together? There are all the Saints wee knew here, all that are Saints wee ſhall injoy them all together there, there wee ſhall come to the General Aſſembly of the ſpirits of juſt men made perfect.

Fourthly, There are *many glorious Priviledges, Freedomes, and Immunities there, that are not to bee injoyed any where elſe.*

1 There is *freedome from ſin*, not onely freedome from the *power and dominion* of ſin; O but there is freedome from the *appearance* of ſin, thou ſhalt bee rid of all thy corruptions, when thou goeſt *within the vail*, ſhalt ſhake them all off, there is not one ſin, nor corruption can bee carried with thee thither; the poor ſoul that hath been buffeted and beaten under his corruption, and cryed out, *I ſhall periſh one day*, when thou comeſt *within the vail*, there ſhall bee

bee freedome from all theſe; every one left behinde, and thou ſhalt go a pure ſpotleſs ſoul, without any ſinne ſticking to thee; O who would not go to ſuch a place, caſt their *Anchor* there?

2 Within the vail there is *freedome from all ſtings and torments of conſcience*; There ſhall bee peace, bleſſed peace, for ever and ever, and nothing but peace ſhall the poor ſoul injoy: Conſcience *within the vail*, is altogether a friend, ſometimes here, conſcience appeares as an enemy, but there conſcience ſhall bee a continual friend, everlaſtingly ſpeake for thee, beare witneſſe for thee for ever: O how is a ſoule *tormented with ſtings of conſcience* many times? Take a poore carnal creature, how is hee tormented with ſtings of conſcience? O! but if ſuch a poore ſoule could pitch his *Anchor within the vaile*, hee ſhould finde a great deale of the *ſting* taken off here for the preſent, and wholly at that day when hee comes *within the vaile*; There is nothing but peace, peace, there.

3 There is *freedome from all Accuſations, and Temptations of Satan*; when *within the vaile*, the Devill ſhall never accuſe more, hee cannot come there, never tempt more. Now what violent Temptations are wee under? One while tempted to one ſinne, another while to another; but then wee ſhall bee free from all, never tempted, to diſtruſt the Grace of God more, never tempted to unbeleefe more, never tempted

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to murmure againſt God more, never tempted to bee proud more, *Temptations* ceaſe within the vaile; Thou ſhalt leave all that is evill on this ſide the *vaile*; never ſhall a poore ſoule meet with a *Temptation* there.

4 Within the vaile is *freedome from all perſecution, and ſcoffes, and reproaches:* There ſhall bee no cruell *Cain*, to kill his brother, no perſecuting *Iſhmael*, no reproach of Saints there, but altogether bleſſing *within the vail.*

5 Within the vaile ſhall bee *freedome from all afflictions and ſorrowes that lye upon thee here:* Here are *Afflictions, Trials* and *Sorrowes*, while wee are here on this ſide the *Vaile*; but when a poore ſoule commeth *within the Vaile*, there ſhall bee no more *Sorrow*, nor *Crying*, nor *Weeping*, nor any more *paine.*

If that bee true in the *New Jeruſalem*, much more true *within the Vaile*, no more *affliction, trouble*, nor *griefe* of heart, all theſe things ſhall bee left on this ſidethe *Vaile.*

6 There ſhall bee *freedome from all Infirmities of Soule or Body, of Nature, or Grace.*

There are many *Imperfections* of Nature wee have here, and many *Imperfections* of Grace; O! but when wee come *within the Vaile*, there ſhall bee no *Imperfection* of Nature, nor of Grace, but *all perfect*; no *Imperfection* in the Soule, nor in the

the body, the body shall bee like the *glorious body* of Jesus Christ, *Phil.*3. last, and then the soul shall bee *perfect*, as Heb.12.23. *To the spirits of the just men made perfect*; O then soul and body shall bee freed from *all imperfection*, And is not this a blessed place to *cast Anchor* in, where are such blessed things to bee injoyed?

Seventhly, There shall be *freedome from all subjection and superiority*: There shall bee no *subjection* arising from any relation, as here; the wife not subject to the Husband, servant to Master, children to Parents, inferiours to Superiours, all shall bee *equall within the vail.*

Eighthly, Then within the vail there shall bee *freedome from death it self, then death shall bee swallowed up in victory*, 1 Cor.15.54. There shall bee *no more death there*; A wicked mans death is an eternal death, because hee is *without the vail*, therefore an eternal death; but a Saints death who pitches his *Anchor* of hope *within the vail*, that is an entrance into everlasting life, as soon as his death hath put him *within the vail*, then death is swallowed up, there shall be no more death, death doth but put him *within the vail*, into eternal life; What *glorious freedomes are within the Vail?*

5 Again, within the vail there is a *glorious inheritance to bee injoyed, a Kingdome* is prepared for all those that enter there, those that *cast Anchor* there, before hand, have a *Kingdome* there ready for them against they come there, and that is called the *Inheritance of the*

Saints

Saints in light, a glorious Inheritance, therefore our hope is called an *Anchor*, because the exercise of the *grace of hope* is chiefly about our *Inheritance*; *Faith* is about the *Promise*, our *hope* is about the *Inheritance*, and it is pitched upon the *Inheritance* before hand: If you *cast Anchor* within the vail, you *cast Anchor* upon a *Kingdome*, a *glorious Inheritance*, which when thou comest there shall bee thine, a blessed glorious *Inheritance*, a Crown of glory: *Henceforth is laid up for mee a Crown of glory*, saith *Paul*: O who would not *cast Anchor* there, that shall *Anchor* upon a *Kingdome*? Who would *cast Anchor* without the vail, and bee contented one minute, when by *casting Anchor* within the vail, hee shall have a *glorious Inheritance* made his for ever?

6 Within the vail there is *immediate feeding and teaching*: Within the Mosaical vail in *Heb.* 9. 4. there was the *golden Pot that had Manna*, the Pot of Manna was to shew that *immediate feeding*, whereby the people *Israel*, were immediately fed from God in the wilderness; This argues when we come within the vail, there shall bee *immediate feeding* from God, and hee in the midst of the Throne shall feed them; then they shall never have a hungry soul for God more, the soul shall have its fill from Jesus Christ, there is *immediate feeding*, and it was *precious feeding*, that Manna was sweet as honey; so shall the *feeding within the vail*, bee sweet precious feeding.

7 Within the vail there is *extraordinary growth*: It is the complaint of a Christian here,

here, O I grow but a little, I finde little or no growth; O poor soul, dost thou grow but a little? cast Anchor *within the Vail*, and thou shalt finde *extraordinary growth* within the Vail: There was *Aarons Rod* that budded in one night, it budded & brought forth Almonds, and all in a night, here was *extraordinary growth*, this Rod was *within the Vail*; When souls come *within the Vail*, they shall not *grow* by little and little, and sometimes *grow* (as they think) backward, but *extraordinary growth*.

8 Within the Vaile is *Stability*: Within the Vail is the *Covenant*: Now the *Covenant* is that upon which our *strength* is founded, for by *Grace yee stand*, by the Covenant of Grace you stand; now the *Covenant* upon which our standing is founded is *within the Vail*; you can never fall from that condition, who would not *cast Anchor* within the Vail?

O bee more in the exercise of this *Grace of hope*: It is one thing I have observed, of all the three great Graces, *Faith*, *Hope* and *Charity*, wee are least in the exercise of the grace of *Hope*; wee look to exercise *Faith*, to goe out to the Promises, and to exercise *Charity*, but *Hope*, which is the middle grace, wee are apt to neglect, if hope bee not exercised in some measure, faith will bee dead, and charity dead; Now the work of *hope* is to look to the *glorious Inheritance*; to the *reward* which one day wee shall enjoy; be much in the exercise of the grace of *hope*, look upon the *reward*, God would have us look to it, hath left one grace to bee *exercised* about it, look at the mark of the price

of

of the high Calling; I do not ſay you ſhould work altogether for it, but look on it for incouragement, what a *glorious Inheritance* you ſhall poſſeſs one day, after you have done the will of God here, for you ſhall receive the *Promiſe*; and what is this Promiſe? the promiſe of an *eternal Inheritance*.

O how doth this incourage a poor ſoul! it is but a little while, and I ſhall receive the *Promiſe*, that *glorious Inheritance*: Exerciſe this Grace of *Hope*, which lyes in *Expectation*; let us not lay by our *Hope*, and thinke it enough to exerciſe *Faith* and *Love*, and let *Hope* lye by that ſhould help on both; It is the *Anchor* that holds us faſt, and makes us ſteady, it graſps the *Inheritance* before hand, and holds us to it.

Labour that this *Hope* may bee *caſt within the Vail*, take heed it bee not pitched upon this, or the other thing, upon any thing *without the Vaile*; But let your *Hope bee grounded* upon the *Covenant* of God, therefore *hope*, becauſe God hath made a *Covenant*, therefore I lay hold upon this *Covenant*, becauſe Jeſus Chriſt was given out to dye for poor ſinners, his Blood was powred out for ungodly ones; I come to him as a poor ungodly one, to him that *juſtifieth the ungodly*, therefore *hope*.

O ground thy *hope* upon Jeſus Chriſt, therefore I *hope*, becauſe the Lord hath been pleaſed to make free *Promiſes* of Grace to mee, to blot out my ſinnes for his Names ſake.

Doe not ground your *hope* upon any thing beſides (for that is to ground your *hope* upon ſomething without the *Vaile*) and then ſuch *hope* as this, *caſt within the Vaile*, will make you bleſſed for ever.

The Lord give you, and I, to pitch our *Anchors of Hope* there.

Chriſt's

Christ's New Commandement.

Joh. 13. 34. *A New Commandement I give unto you, That yee love one another.*

THE words read unto you, are a part of (and indeed the very beginning of) that sweet and heavenly Sermon which our Lord and Saviour Jesus Christ made to his Disciples, when hee was taking his farewell of them to go to his Father.

Two things there are, which Jesus Christ seems now upon his departure to have a deep sense of:

1 Lest his Disciples in the time of his absence, *should bee bereaved of their inward peace and consolation*; to prevent which, hee layes them in, in this his last Sermon, many sweet and precious soul-strengthning Cordials.

2 Lest through their weakness (they being as yet but little children, as hee terms them in the foregoing verse, amongst whom wrangling and jarring is not onely natural, but a custome) *should in the time of his absence fall at oddes and variance within themselves.*

For prevention of which, he no sooner minds them of his departure, but hee layes a streight charge upon them, that as they did love him, or regard his honour before men, they would be especially carefull, that there might be no division, or want of affection among them when he should be gone: Which charge of his, that it might sinke deep into their memories, he gives it over and over, as in our Text; and again, Chap. 15. 12. and again vers. 17. Yea that they might see how exceedingly his minde did run upon this, and how the fear of their failing herein, did (as it were) stick in his heart, considering they were as yet but little children, and therefore very liable to fall together by the ears, he layes down this, as the first and great thing of all, that he would have them to minde in his absence. *A New Commandement*-- (first Commands (as in the Commands of the Moral Law) are greatest) as if he should say, Little children, a little while I am with you, and then I am to leave you; and O it fears mee exceedingly! that no sooner shall I be gone, but you will be together by the ears; and therefore, as the first thing of all, and one main thing that I would have you alwaies to remember, I beseech you, yea I command you, minde this, to *love one another*. I am extreamly afraid of the contrary, and therefore I charge you, *Love one another, Love one another. A NEW*--

The onely Query necessary for the explication of the words, is this, why the Command of Love, is here called, *A New Commandement*, seeing

ſeeing it is ancient, as ancient as the Law of God, the whole Law being comprehended in this word *LOVE.*

To omit the various reaſons which are given of the thing, that which I conceive to bee moſt conſonant to Truth, and moſt agreeable to Scripture-language, is this, becauſe *This duty of love is more clearly revealed, more fully diſcovered, and more frequently preſſed in the New Teſtament, than ever it was in the Old.* Though it be certain, the Law in the ſecond Table thereof required *love to the Brethren*, yet did it not ſo clearly and particularly reveal and preſſe the ſame, as wee have it revealed and preſſed under the Goſpel. And thus in reſpect of more clear revelation, it may be called, *A New Commandement*, as the Covenant of Grace, which from firſt, to laſt, is one and the ſame, in reſpect of the more cleare adminiſtration thereof, is in Scripture called, *A New Covenant.*

Doct. *It is the Commandement (one of the great Commands) of Jeſus Chriſt, that Saints ſhould love one another.*

None I ſuppoſe will queſtion the truth of this, if they doe, let them read over the place fore-quoted, together with *Heb.* 13. 1. and the Epiſtles of *John*, where this is plentifully urged. One place for all may ſerve, 1 *Joh.* 3. 23. where the Apoſtle ſummes up the Goſpel into two Great Commands, whereof, the firſt is *faith* in the Son God, the ſecond, is *love* to the Brethren.

In prosecution of this, I shall shew,

1 What *great ground and reason* there is why Saints should *love one another*.

2 How Saints may have *their hearts brought up to the practice* of this duty, *to love one another*.

3 Answer *some Objections* which lye in the way of many as obstacles and impediments, whereby they are hindred from the exercise of this precious grace, and so great and necessary a duty of *love*.

For the first, I may say, That there is *all the reason* in the world, why Saints *should love one another*.

1 I shall begin with my Observation, and make that a reason of it self, *because it is the Command of Christ, That Saints should love one another*. Which, should I do no other but repeat over and over, you should see reason enough for the thing. The Command of a Father, is enough with a dutifull Son; The will of the Husband with a loving wife; And so the Command of Christ, had wee nothing else, should bee sufficient with those who profess themselves to bee dutifull Christians.

2 To this Command of Christ, wee have added *his own example*, which may bee a second reason why *Saints should love one another*, Christ bids us learn of him, and bee followers of him; how will you ever do this Christians? if you *love* not one another as hee hath loved you all. This example of Christ, Christ himself proposeth to his Disciples to provoke them to *love one another*, Jo. 13. 12. *This is my Commandement, that*

yee

yee love one another, as I have loved you. As if hee should say, I have loved you notwithstanding you are froward and waspish, peevish, and unbeleeving creatures, consider this, and learn to extend the *same love* to your brethren, that I have done to you.

3 *Saints are in near relation one to another:* How near? (*Abraham* made this an argument to *Lot*, why there should bee no strife between them, We are *Brethren*) Why as near as *Brother*, and *Brother*, for they are *Brethren*, as neat as members of the same body, for they are *all one body*: It is almost a wonder in Nature to see members of the same body fighting one with another, to see the hands beating of the feet, and the feet spurning and trampling of the hands; wee conclude when wee see a man doing thus, that hee is not himself, hee hath the frenzie. So it is a wonder in it self (though in our dayes none) to see *Saints fighting one with another*, one throwing cudgels at the other, and the other at him; certainly were Saints themselves, they would not do it. When one member woundeth and bruiseth another, that member that doth it because it is of the body, feels the smart as well as that to whom it is done. So when one Saint wounds another, let him look to it: If hee bee a Saint indeed, and of the body, hee himself will one day or other (though perhaps at present hee doth not) feele the smart and anguish of every blow and wound hee hath given his brother; if hee bee not of the body, you know whether he will then, I need not tell you.

4 *Saints are beholding one to another.* Ingenuity teacheth us to *love* those wee are *beholding* unto.

Now there is not a Saint, but hee is *beholding* to other Saints, *beholding* to them for their prayers, *&c.* O that such who make it their common practice to rail upon, and revile their *Brethren*, would thinke of this. It may be there is not a day thou riſeſt, but thou faireſt the better for that Saint, and thoſe Saints thou frowneſt upon, and ſpeakeſt evill of; perhaps hee may have been with his Father, putting up petitions for thee even at that inſtant wherein thou art reproaching and caſting dirt upon him; and O! wilt thou for ſhame requite him thus for his *love*? If *brotherly love* be wanting, is there no ingenuity neither? And how knoweſt thou, but it may bee that, which if it be, how ill doſt thou thinke will thy heavenly Father take this at thy hands? Suppoſe a man had two Sons, and one of them ſhould bee praying and intreating, of his Father to beſtow ſuch and ſuch favours on his Brother, and the other ſhould at the very time, go railing againſt his brother and reproaching him before his Fathers face; think with your ſelves, how ill would the Father take this carriage of his, at his hands. So -

5 *Love is debt*, Rom. 13. 8. *Owe no man any thing but this, to love one another, for he that loveth another, hath fulfilled the Law.* If he be not an honeſt man that will not pay his debts, what ſhall we call them Saints that will not *love their brethren*?

6 *Saints*

6 *Saints have enemies enough.* It is policy when a man hath *many enemies*, to make as many friends as may bee, and not to make his friends his *enemies*; had but the Saints policy, me thinks they should *love one another.*

7 *Breach of love, is the breach of the whole Law*, Rom. 13.8,9,10. The neglect of some duties break *one* Commandement, the neglect of others, *another*: but the neglect of *love* breaks *all.* Judge then what a sinner hee that will not *love his Brother*, is.

8 *Wicked men love one another.* Is there any good to be learned from a bad man? Yes, this the Saints themselves may learn to *love one another*, for so do they.

9 And lastly, There are *many duties which lye in common between the Saints, which they are bound to performe one to another*; Which they can never do, if *love* bee wanting, as comforting, edifying, relieving, reproving, *&c.*

2 How *Saints may have their heart brought up to the practice* of this duty of Love.

1 *Love Saints as they are Saints*, I say, *as they are Saints*, not as they are of this, or that party, for my opinion or against it, but as *they are Saints*, thou wilt never *love* as thou shouldest do, till thou lovest *Saints as Saints*, as they have the Image of God upon them, Christ and the Spirit of Christ in them, which is the onely thing *lovely* in all, and for which all are to bee loved. I am not when I should exercise *love*, to ask the question concerning the party to bee loved, is hee such a one

or

or such a one, of this opinion, or that, high, or low in the world, of little parts, or great parts, &c. No, but is hee a Saint, or not, a *new creature*, or not; Hath hee the *Image of God* upon him or not? If so, let him bee what hee will for any of the other, I must *love him*, and it is my duty to *love him*.

But alas, in our dayes, the question is, Is hee such a one, or such a one, then I will have nothing to do with him; what though hee bee a Saint? Men are not so mad to say so, but their practice shews it. What a ridiculous thing would it bee, if a man should send his Son to a dear and intimate Friend of his, and his Friend before ever hee would admit him into his presence, or own him to have society with him, should put out twenty foppish questions concerning him, what is hee? is he sickly, or well, a youth, or a man grown, beautiful, or deformed? hath he brown hair, or black? To ask is he my Friends Son? were a beseeming question, but to stand asking and delaying upon the other, would bee extreamly foolish, and that which might well make an A,B,C, boy laugh at him. So &c.--

Would you *love aright*, love *Saints as Saints*, Do not say, Is he rich, or of parts, I will love him? Is he for my opinion, I will love him, if not, let him bee as holy as hee will, I will hate him, and revile, and speak evil of him; No, no, *Love all as Saints*. Let mee tell you, Hee that *loves another*, for parts, *loves* him for something of the creature, for parts are such; hee that *loves another* for his opinion, *loves* him for himself, for

for hee loves himself, and his opinion in the man: But he that *loves another*, because hee is a *Saint*, and hath the *Image* of God upon him, hee *loves* him purely for Gods sake.

Now to set this truth upon our hearts, consider,

1 *If ever thou wouldest have God to own thy love, love Saints as Saints.* God will own no other *love*, though it go currant on earth, it will not in Heaven. Christ at the last day owns onely that *love* shewn to *Saints as Saints*, to the least of Saints, *Matth.*25. Think you not that there were many at Christs left hand at this day, who had *loved* great Saints, *&c.* and yet Christ owns not their *love*?

2 *If ever thou wouldest have the comfort of thy love, love Saints as Saints:* The Devil will finde some flaw in thy *love*; let it run in what channel it will, if not in this; he will say when thou wouldest take comfort from thy *love*, that thou didst not *love* such a one because a *Saint*, but because he was of thy opinion, or rich, or of great gifts, and parts.

3 *If ever thou wouldest love as God loves, love Saints as Saints.* God *loves* his people out of no other respect, but as they are *Saints*, as he sees his image upon them. As a Father *loves* his childe out of no other respect so much as this, as he is his childe, not so much because of his shape, or part, little or great, a Boy or Girle, *&c.* So saith a Father, This is my childe, and therefore I *love* him; saith God, This is my childe. he hath my image upon him, and therefore I *love* him: If thou wouldest *love as God loves*, look

look at nothing in the world so much in those whom thou *lovest* as whether they bee Saints or no. I had rather *love* a man, and hold communion with him, who differs in a hundred things from mee, if I see in him the *Image* of God, and the Spirit of a Saint, than he that jumps with mee in every tittle, if this bee wanting, I had rather *love* a man that can speak but ten words, and hath in him the power of what hee speakes, and is humble withall, than hee that can utter ten thousand curious notions, and is proud, and self-conceited therewith, wanting the power of them all; because so doing, I should *love as God loves*, and hold communion as God holds communion.

4 *If ever thou wouldest love here, as thou shalt love in Heaven hereafter, love Saints as Saints.* There are many souls, who if ever God bring them to *Heaven*, will *love* their brethren in another guise way than now they do; then they shall not flye one on the back of another, and one bee ready to kick another out of *Heaven*, saying, You are *such a one*, and the other him, and you are *such a one*; No, then they shall bee ashamed of such childish tricks, as a grown man is ashamed to thinke of what trickes hee plaid when hee was a childe, how hee scratched one brother, and because hee was but a little crossed in his will, laid another cros the pate.

No, then Saints shall *love Saints, as Saints*; Then shall one say, *I love* thee because I see the *Image* of my Father in thee. and the *Glory* of my Father upon thee; And then shall

ſhall the other ſay, and I *love* thee for this, and nothing elſe.

Now from what hath been ſaid, of *loving Saints as Saints*, that you and I may practice it; let us endeavour to have our hearts brought up to *love* theſe four *ſorts of Saints*, and ſo we ſhall *love Saints as Saints*.

1 *Love little Saints.* See Chriſts care of little ones, *Matth.*28.18. how will hee take it at the hands of thoſe who ſhall receive them, Verſ.5. How ill hee takes it from them who offend them, Verſe 6. How carefull he is, that they may not be deſpiſed. Verſ.10. And how carefull his Father is of their ſalvation. Verſ. 14. Yea *Matth.* 25. When Chriſt paſſeth ſentence, hee abſolves, or condemns men according as they behaved themſelves towards the *leaſt* of his Saints, either in doing, or not doing for them. Verſ.40.45. Chriſt doth not ſay, In as much as you have done, or not done, thus and thus, for Sir ſuch a one, and Maſter ſuch a one my ſervant; But in as much as you have done, or not done thus or thus, to one of the *leaſt* of theſe.

Saints that goe in their Scarlet Coat, in their Silkes, and Velvet, many will *love*, but yet they *love* not *Saints as Saints*: Wouldeſt thou *love Saints as Saints*, labour to *love* Grace in the Grey Coat, Leather Coat, as much as in any other.

2 Love *Saints in their loweſt condition.* If thou haſt loved a Saint, when the world and friends favoured him, ſee thou *loveſt* him as much when all theſe frown upon him.

3 Love

3 Love *contrary minded Saints*: It is nothing to *love* a man that will speak as I speak, and do as I do.

4 Love *offending Saints*, I am to forgive him, and I can never heartily forgive him, if I do not *love* him, *Matth.* 18. 21, 22. *Peter* thought seven times a great matter, Christ bids him *forgive his brother* seventy times seven, to teach us that many offences should not break the *band of love* amongst Saints.

I shall conclude all concerning this, with that of the Apostle, *Col.* 3. 10, 11. where he tells us, that in the New creature, there is neither *Greek*, nor *Jew*, *i.e.* Men are not to be considered as of this Nation, or that, *Circumcision*, or *Uncircumcision*, of this opinion, or that, these were so great contrary opinions in those dayes, or as enjoying outward priviledges, or wanting them, as Circumcision was accounted a great priviledge to those that had it. *Barbarian*, *Scythian*, as they are rude, illiterate, or clowniſh persons, as the *Barbarians*, *Scythians*, were a rude people; *Bond*, or *Free*, that is, a Master or servant, in Authority, or out; *But Christ is all, and in all*, *i.e.* Christ is all we are to look at, and it is Christ in all we are to look at, all are to be looked at as they are in Christ, *as Saints*.

2 *Love though thou are not loved.* Thus *Paul loved*, 2 Cor. 12. 15. There was *abundant love* in *Pauls* heart to them, though little in theirs to him, Yea the lesse in theirs, the more in his.

It is the practice of most, they will *love* onely so far, and so long as they see themselves beloved, and therefore upon any suspicion of theirs,

theirs, that their *Brothers love* declines towards them, theirs immediately cools towards him, and that is an evill which both ſpeaker and hearers, have too much their ſhares in; whereas the contrary is our duty, who ever I look upon as a Saint, I ſhould *love* him, though he *love* not mee, I ſhould not only *love* him when hee *loves* mee, honours mee, ſpeaks well of mee, but when hee doth the contrary; that ſo ſhould his *love* quite dye towards mee, yet mine might bee as hot and lively towards him as ever; now to do this, conſider,

1 That *I ſhall give an account not of my Brothers love to mee, but of my love to my Brother.* Chriſt will not ask mee, did your Brother *love* you? but did you *love* your Brother? if hee *love* not mee, let him look to that, hee ſhall anſwer for that, but if I *love* not him, let mee look to that, I ſhall anſwer for that; if hee will walk ſo, as to give his account with ſadneſſe, ſhall I do ſo too? It is ſaid, 1 *John* 4. 17. That *love* gives us boldneſs in the day of Judgement, how ſo? which will abſolve or condemn, (as I ſaid before) as men have behaved themſelves towards his Saints, in *loving*, or *not loving* them, and therefore ſuch as have been more *full of love*, ſhall *more boldly* appear at that day.

2 That *my ſpiritual comfort lies not in my Brothers love to mee, but in my love to my Brother*; What *comfort* were it, though all the men in the world ſhould *love* a Saint; if this were all, it were poor *comfort*. But now if I can *love a Saint*, becauſe it is my Fathers will I ſhould, when yet hee *loves not* mee; what comfort is here? when

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the heart can as'twere say, I *love* thee Brother, because thou art a Saint, hate mee as much as thou wilt, I care not for it, for I am resolved to *love* thee, because thou art a *Saint*, whether thou wilt or no.

3 That *the excellency of love lies in this, in loving my brother, when he loves not mee*; to *love* when I am *loved* is no *excellent love*, this is only to do as Publicans do, as wicked men may, there is no *singular thing* in this. *Mat.* 5. 46, 47.

4 My *love comes neareſt to Gods love, when I love, but am not loved*; God loved us when hee was not loved of us, before we loved him, 1 *Joh.* 4. 19. *We love him becauſe he firſt loved us.*

Now that we may do this, take this rule (for in truthes of this nature we muſt have precept upon precept, and line upon line, as the Prophet ſpeaks) *ever make this the ground of thy love to thy brother, that thou art beloved of God, and becauſe thou art beloved of God, therefore thou wilt love thy brother*; ſay ſoul, when thy Brother hates thee, I am *beloved* of God, my Brother hates me, but I am *beloved* of God, he ſpeaks evil of me, but I am *beloved* of God, and becauſe I am *beloved* of God, and that God that *loves* mee commands me to love my brother, therefore I will *love* him, though he *love* not me. This *John* lays down as the ground of our *love* to our brethren, 1 *Epiſt.* 4. 11. *If God ſo loved us, we ought alſo to love one another.*

3 *Account thy ſelf leaſt of Saints, and judge every one better than thy ſelf.* Thus did *Paul*, *Epheſ.* 3. and this *rule Paul* lays down to maintaine love amongſt the Philippians, *Let each one eſteem*

eſteeme others better than themſelves, Phil. 2. 3. My Brethren, you know it (for it is an evil that at one time or other we ſhall all of us finde in our own hearts) that if I do but ſee a little *more love* expreſſed to another than my ſelf, I am preſently ready to think that another hath *all the love*, and that I am *not loved* at all, and ſo am ready to hate both the party that *loves*, and the party that is *loved*. Now, whence comes this but only hence, I am of a proud and filthy Self-conceit, think my ſelf better than another, and that therefore I deſerve *more love* than he, whereas did I account every one *better* than my ſelf; then when the caſe is thus, I ſhould reaſon thus: What though ſuch a one be *loved better* than I? and ſuch a Brother *love* him better, yet is there no reaſon that I ſhould be offended either with him that *loves*, or him that is *loved*, becauſe he that is loved is *better* than I, and ſo deſerves *more love* than me, I will not therefore be angry with my Brother becauſe he *loves* him better than I, nor envie him becauſe he is ſo *loved*, but I will ever honour *love*, and prize both the one and the other.

Now, that thou maiſt come to look upon thy ſelf as the leaſt of Saints; conſider,

1 The *opportunities and means thou haſt had above others*: Say, yonder is a poor Saint, ſuppoſe I have more than he, yet if I conſider the opportunities and means I have had, which hee hath wanted, in this reſpect I have leſs; I have had the Word plentifully in the power and purity of it taught, been in Church-fellowſhip ſo many years, he poor ſoul hath wanted all this, and

yet how lively is he? had he had *my opportunities* he would have been ten times better than I.

2. *The time thou hast had*: say, I have been ten, twenty, thirty, forty years in Christs Schoole, and yet what a Sot am I, what a dead heart have I? yonder is one but of yesterday, a yeat, two year old in grace, and yet how farre is he got, and fair on the way to get before mee already.

3 The *several ways God hath taken to make thee grow*; one while I have been afflicted in my body, another while in my estate, I have lost such a ship, &c. another while in my Children, such a Childe lost, &c. yet after all, I am as carnal as ever; O had God taken so many ways with such and such, there would have been other fruit of it in them.

4 *Rule. Get a heart taken up with Spiritual things*; you shall seldome see a Saint whose heart is taken up with *Spirituals*, to bee of a wrangling or quarrelsome spirit, but ordinarily those that are lowest in *Spirituals*, are highest in strife and contention. A *Spiritual heart* hath so many admirable objects to employ its self and time about, that hee findes no leasure to brawl with, or to buffet his Brother; as, take a man that hath his head taken up with high things, a noble spirited man, let him pass the streets and one laughs at him, another miscalls him, hee takes no notice of it; but now, take a low spirited man, and if they grin at him, hee'l grin at them; miscall him, hee'l miscall them: this comes from the lowness and baseness of his spirit, so here-hence comes our divisions, hence

our

our ſtrife. Chriſtians are of low and childiſh ſpirits, and we know it is a very ordinary thing for Children to wrangle and fall together by the ears in their Fathers houſe, but grown men won't do ſo. Would you *maintain love?* get your hearts exerciſed with *ſpiritual things*: if thou art one who art of a wrangling and contentious ſpirit, it is a ſign thou haſt an idle heart, thou doſt little; as Boys whilſt they are in the School at their Books they'l agree. but turn them out to play, though but half an hour, they'l be together by the ears: ſo here.

5 *Walk wiſely.* A great part, or the greateſt part of thoſe differences which are amongſt Saints, ariſe from *indiſcretion. Indiſcretion* it is the mother of ſtrife and diviſion. Had but we *Spiritual wiſdome*, how to walk and behave our ſelves towards each other, though there are many corruptions in our hearts, which otherwiſe would divide us, yet this would prevent it: had wee wiſdome there would bee *oneneſs* of heart and affection, though there bee *difference* in judgement and opinion. And therefore it is not in vaine, that *Paul* ſpeaks ſo much of *wiſdome*, and preſſeth beleevers on ſo much to *walk wiſely*; *Wiſdome* would make up many a breach which folly opens. I have known Chriſtians whoſe principles in many things have differed one from another, and in ſome ſmaller matters their practices too, who yet have *walked* through *wiſdome* given to them, with ſo much *love* and tenderneſs, and ſweetneſs each to other, as none could think by their carriage each to other, that there were the *leaſt difference* a-

mongſt them. ſo much *love*, tenderneſs, meekneſs, &c. as if there were no difference at all: now would we have and maintaine *love*? then *walk wiſely*.

Walk wiſely in admonitions and reproofs; if thou art one who mayeſt reprove with more *authority* than another may, doe not always ſtand upon it, and bring thy *authority* along with thee when thou art to reprove. Sometimes, and in ſome caſes, a man may bring his *authority* along with him, as *Paul* bids *Titus*, chap. 2. 15. *Rebuke with all authority*; that is, in caſe his *authority* is deſpiſed, and in this ſenſe I take it, *Paul* ſpeaks ſo much of his own *authority* to the Churches of *Galatia*, and rebukes them ſharply for their back-ſliding, becauſe they through the ſecret and ſubtil inſinuations of the falſe Apoſtles, were brought in a great meaſure to deſpiſe *Pauls* authority; but always a man is not to do ſo, ſee in what a milde and winning way *Paul* ſpeaks to the *Corinthians*, 2 Cor. 10. 1. he is loath to uſe his *authority*, and therefore in a milde way beſeecheth them that hee might overcome them that way, and not bee put upon it to uſe his *authority*. So again, Chap. 13. 10. hee gives this as a rule to the *Galatians*, Chap. 6. 1. ſo 2 *Tim.* 2. 24, 25.

Again, if thou art (the caſe requiring it) to rebuke with *ſharpneſs*, as *Paul* tells the *Corinthians*, if he came and found them in ſuch ways they were in, he muſt uſe *ſharpneſs*; then endeavour ſo to carry thy ſelf that it may plainly appear that thy *ſharpneſs*, it is not the wrath of man, but a *true zeal of God*. This wee may ſee

in

in *Paul*, 2 *Corinthians* 13. 1, 2. verſes, compared with 7, 8, 9.

Again, let it appear unto them, that thou haſt a heart as well *ſenſible of their evil*, and to mourn over the ſame, as a *tongue to reprove them* for it; how ſenſible *Pauls* ſpirit did uſe to be when hee was to *reprove*, you may ſee, 2 *Cor.* 12. 20. 21.

Again, let it appear that thy deſign is not *their trouble*, or the deſtruction of their peace, but *their good*, and *Chriſtian edification*, 1 Cor. 12. 19. & chap. 13. 10. though it is a hard thing to make a man *ſenſible* in reproving, that his good, and nothing elſe is aimed at, yet if once that bee attained, then is the *reproof* likely to prove effectual.

Again, do not make reproof a *common cuſtomary thing*, to reprove a man for every thing, and every trifle, this will hinder the fruit of it upon the heart of him whom thou reproveſt.

Again, reprove *private offences privately*, *publike publikely*; do not reprove every *private offence* in publike, that man which would thank thee for a reproof *in private*, may ſpeak evil of thee for thy reproof in publike, yet if an offence be *publike*, it muſt be reproved *publikely*, 1 Tim. 5. 20. Gal. 2. 14.

Again, *for the time* forbear thy reproof, whilſt a man by ſome preſent diſtemper of paſſion, &c. is *uncapable to receive good* thereby.

Walk wiſely in reſpect of thy *knowledge and practice in leſſer matters*; if thou haſt more light in ſome things than thy brother hath, and thou canſt not *practiſe* thine own *knowledge* without offence to thy brother, forbear thy

practise, Rom. 14. 20, 21, 22. 1 Cor. 8. 9. to the end, and Chap. 10. 28, 29. yet here take this caution, if it *be not weakness* which is the cause why thy brother stumbles, but *wilfulness*, and obstinacy, then it is thy duty to *practise*, *Gal.* 2.

6 *Rule. Look not so much upon what is evil, as upon what is good in thy brother.* Wee are ready every one of us to look upon our Brothers *worst side*, and that breeds dis-affection in one to another, but we should ever look upon his *best side*, that would beget *love* and affection in one to the other; when I see pride, or passion, or any corruption stirring in my brother, then I should say, this is my brothers *worst side*, let me look upon him on the *other side*, and there I shall see a hatred of these things, there I shall see him groaning under these as his burden; I say, do not look so much upon the evil, as the good that is in him: True, I see such and such failings and *weaknesses* in my brother, O but though these things lye at the top, yet there is grace at the bottome; there is pride at the top, but a heart that desires to be humble at the bottome; unbeliet, discontent, &c. at the top, but faith, and submission to the will of God, at the bottome.

7 *Put not an ill construction upon that which may have a good put upon it*; it is the nature of the Spider to suck poyson, from that which the Bee gathers honey: now we should all imitate the Bee, suck honey where it is to bee had. If I see an action of my brothers that may have a *double construction* put upon it, a *good* and a

bad,

bad, Charity it bids me to chuſe the *beſt*, and not to take *the worſt*; *Charity* (ſaith the Apoſtle) *beleeveth all things, hopeth all things*; it beleeveth, hopeth the beſt of all things. Thus ſhould I do, ever put the *beſt conſtruction* I can upon the thing which may be doubtfully taken, for whilſt I put a *good conſtruction* upon ſuch a thing, I do well, becauſe I follow the *rule of charity*, whilſt I do otherwiſe I do very evil, becauſe I break that rule.

8 *Get forbearing ſpirits*; This the Apoſtle ſtirres up to, *Epheſ.* 4. 2, *With all lowlineſs and meekneſs, with long ſuffering, forbearing one another in love.* The more *Chriſtian forbearance* there is amongſt Saints, the more *love* there will be, what cauſeth diviſion more than this? if the diviſion ariſe from different principles, it is becauſe I *cannot forbear*, my brother ſpeaks contrary to me, and I *cannot forbear* him, neither he me; if from practiſe, hence likewiſe it grows, my brother injures me, ſpeaks evil of me, *I cannot forbear* him; I do ſo to him, and he *cannot forbear* mee; were there but that *forbearance* ſhould bee in any one, it would heal the difference of either ſide. O Saints, would you *love*? *forbear* one another, *forbear* one another.

Obj. *But ſuch a one hath injured me, and I have given him no cauſe?*

Anſ. Why then *forbear* him, thou wilt have the more comfort and peace in ſo doing. Again, now thou art like a Chriſtian in *forbearing* him, a man may from natural light *forbear* another who hath injured him, if he himſelf

gave the other cause to do so; but now, if thou canst *forbear* another, who hath injured thee when thou hast not given cause, this is to act like a Christian. Thus did Christ, he gave no cause to any to revile him, or Crucifie him, yet when they did it, he *forbare* them, when he was reviled, he reviled not again -- 1 *Pet.* 2. 23. *Isa.* 53. 7. innocent as a Lambe, yet led to the slaughter, and opened not his mouth.

Obj. *But if it were once I could bear it, but it is often?*

Ans. The oftner it is, the *more noble spirit* shalt thou be of to *forbear* him; a Childe can *forbear* a thing a while, but a man can longer. Again, hath not God *forborne* thee often, when he might have poured his wrath upon thee, and when thou hast dealt [illegible] injuriously with him, as thy brother hath with thee, and wilt not thou *forbear* thy brother often? Say with thy self, O how long has God *forborne* me!

Obj. *But were it a small injury I could forbear, but it is a very great one?*

Ans. Let me ask thee one question, Is it greater than ever thou didst commit against God? if so, then indeed it were much to *forbear* him; but if otherwise, wilt not thou *forbear* him, as God thee? Again, the greater injury, the *more grace* exercised in *forbearing*, and the more comfort in it.

Obj. *But I were not a man if I should bear every thing, and put up all, tread on a worm and he'l turn again?*

Ans. Thus flesh and bloud will reason, and thus Gentiles reason; but it must not bee so amongst

amongst us. Hear the Exhortation of *Paul*, Rom. 12. 19, 20, 21. *Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink, For in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.*

9 *Consider all are but men.* Thou seest something in thy Brother which possibly might provoke thee to with-draw thy *love* from him, he sees something in thee, which might provoke him to the same; now let each consider of my brother, why my brother is but *a man*, and therefore he hath his failings as other men have; indeed, were he an Angel I might expect other actions, and other carriage, but he is but *a man*, and I must look upon him as *a man* subject to failings as I my self am. Yonder I see weaknesses, but they are the weaknesses of *man*, a *poor man* —

10 *Acquaint your selves with one anothers spirits more.* Strangers have not that affection the one to the other that intimate friends have; so whilst Saints are strangers one to another, there will not be that *love* and communion amongst them that there should be, and were they more *acquainted with one anothers spirits*, would. Whilst the Disciples were unacquainted with *Pauls* spirit, they were affraid to owe him into their company, though he assayed to joyn with them; but when by *Barnabas* his relation, they understood something of his spirit, and the work of God thereupon, *Paul* and they sweetly closed:

sed: so afterwards, a long time the Apostles at *Jerusalem* were afraid to own *Paul* as an Apostle; through some suspicion or doubt they had of him, but afterwards when through Conference, and communion one with another, they perceived the grace that was given *Paul*, they then owned him, and gave him the right hand of Fellowship, acknowledging him an Apostle as well as themselves; so that we see what comes by *acquainting our selves with one anothers spirits*. Christians which before stand aloof off the one from the other, and will not speak to each other, may come when they know one anothers spiries, sweetly to close, and embrace one another; yea many a Saint upon this, instead of falling foul upon his brother, as before hee did, now falls foul upon himself: What a filthy wretch was I? my cursed heart would not close with my brother, but I was ever full of suspicions, jealousies, surmisings, thinking and speaking the worst, and now I see (blessed bee God, I see it at last) that my brother is a true Childe of God, and there is more grace in him, for ought I know, than in my self. O Saints, let us get *acquaintance with one anothers spirits*: I may know Master such a one, and Mistris such a one well, for outward *acquaintance*, & yet a stranger to his or her spirit; and assure your selves of this, that there is nothing in the world will more beget and *maintaine love* amongst you than this, as I shall by being *acquainted* with my brothers spirit, see the grace of God in him, which will much draw my heart ten times more, than any gifts or parts which I behold outwardly can do;

so

ſo likewiſe by near *familiarity* with him, and *acquaintance* with his ſpirit, there will bee twenty things, which through my miſ-interpretation of outward actings, or ſome ſuch thing did hinder *love*, and beget diſ-affection in me, to my brother, prevented: as for inſtance, Suppoſe I ſee my brother occaſionally walking, and diſcourſing now and then with a prophane man, preſently whilſt I look barely upon the outward action, my heart is ready to boyl with ſtrange jealouſies.

Now that we may *get acquaintance* with one anothers ſpirits:

1 Bee much in *communicating experiences*, and the dealings of God with you, one to another.

2 Be much in *finding out, and knowing the reaſons of thy brothers outward actings*; this will bring to much *acquaintance* with thy brothers ſpirit, and how and in what manner it uſually works.

11 *Improve one anothers gifts and graces more*; as, get *acquaintance* with one anothers ſpirit, ſo *improve* them: Hath God given thy brother a ſpirit of prayer, *improve* it, get him much to pray for thee; hath God given thy brother more faith then thou haſt? *improve it*, deſire him in thy wants and ſtreights to beleeve for thee; now in ſo doing *love* will be abundantly increaſed, thy brothers *love* will work more towards thee, whilſt he is *improving* of his grace for thee; and thine to thy brother, whilſt thou ſeeſt that ſuch and ſuch mercies thou haſt through thy brothers faith and prayer. This is a certaine

rule,

rule, the more I do good to any in a spiritual way, the more I shall love him, the more any receive good, will hee *love* mee. And I take it, this is one reason why God bids us so much to pray one for another, that by *improving* one anothers graces, wee might have *more love* each to other.

12 *Take as little notice as possible may bee of injuries.* Many times it may bee I *take notice* of a little matter, a trifle, and this sets my spirit a boyling, and quencheth my *love* to my brother, and my brother hee seeth mee so captious that I take snuffe for every trifle, and this raiseth his spirits, and incenseth them more against me. Therefore the best way to *maintaine love*, is not to take notice of injuries, no further then as I am bound to do, sometimes it is my duty to do it, when as I see my brother in injuring me doth highly offend against God, then it is not my pride, but rather my self-denyal to take notice of it.

Thus much of the second thing, How Saints may have their hearts brought up to the practice of this duty.

3 Is to answer some Objections which lye in the way to hinder it.

Object. *But some will say, I know as well as you can tell mee, that I should love Saints, and so I do; but I do not think such and such to bee Saints.*

Ans. 1. *Is he such a one who in the judgement of other as godly as thy self* (and it may be more unprejudiced, and who both know him, and his conversation as well, and it may be better than thou

thou doeſt) *is accounted a Saint, and doeſt thou know nothing of him to evidence the contrary, which they do not; then though this bee not ſufficient ground for thee to conclude him a Saint, yet ſo much ground there is, that without breach of charity, thou canſt not conclude the contrary.* Let mee tell you, that ſome of Gods people when they ſee ground to queſtion anothers ſincerity, yet he profeſſing himſelf to bee a true Saint, and other godly men ſo eſteeming of him, if the ground be not very clear and evident, when they ſhall come to paſs any cenſure upon ſuch a one, their hearts will ſmite them, and they will reply upon themſelves, why ſhould I be ſuſpitious of ſuch a one; this is my baſe corruption, hee may for ought I know, bee ten times better than I, and more holy in Gods ſight than I, *&c.*

2 *Let me by way of anſwer farther tell thee, that it is not neceſſary thou ſhouldeſt certainly know him to bee a Saint whom thou loveſt; but it is a ground ſufficient for thee to love, if hee appear to bee ſo, and thou ſeeſt nothing expreſly to the contrary.* If I ſhould onely *love* thoſe whom I certainly know to bee Saints, and ſhould bee of a cenſorious ſpirit, I might it may bee ſometimes ſee cauſe to queſtion, whether or no I ſhould love any; and if others ſhould bee diligent obſervers of my actions, and walk by this rule, might they not ſometimes it may bee ſee ground, to queſtion whether or no they ought not to withdraw their *love* from mee? would I bee willing, they for every failing they ſee in mee ſhould do ſo; Let mee then take heed

of

of doing that to others, I would not have done to my self. Therefore I say it is enough for thee and mee, that those whom we *love* appear to bee Saints, and we do not see clear and evident ground to the contrary, though really they are not so. And doth not Christ intimate as much when hee tells his Disciples, *Whosoever shall give a cup of cold water, in the name of a Disciple*, Mat. 10. 41, 42. Yea let mee tell you, that a true Christian hath many times as much comfort in a deed done to one as a Saint, though he should bee none, hee judging the best, as though hee were a Saint indeed; As for example, I give an Alms.

3 *Take heed thou doest not as many do, make this an object to colour over some corruption.* Thou hast a corruption in thy heart, will not let thee *love* such a one, and to hate him, and satisfie thine own conscience, sayest hee is not a Saint.

4 *What if he should bee a Saint?* What if God at the day of judgement should own him as one; as one saith of one abusing a Scripture; what if at the judgement day this should not be the meaning of the Text? So what if this thy interpretation of thy Brother, that hee is an Hypocrite, should not be Gods?

2 Object. *But he is not of my opinion.*

Answ. *Thou art in a miserable condition, if thou lovest thus:* If thou hast no better evidence for Heaven than this *love*, such *love* will not evidence thou *lovest* God, but thy self.

2 *Hee differs from thee, how if his should be truth, and thine error;* May not such a thing bee?

3 Hast

3 *Haſt thou done thy duty in matter of practice to bring him out*; if not, wilt thou blame him, becauſe hee goes from his duty in matter of opinion.

4 *How if Chriſt ſhould meaſure out to thee in the ſame way?* Say ſoul, you *love* onely thoſe that are of your opinion, you are not of mine, becauſe you do not *love Saints as Saints*; which is my minde ſhould bee done; therefore expect no *love* from me.

3 Object. *But he hath ſo many corruptions, I cannot love him.*

Anſw. God doth love him notwithſtanding.

2 Wouldeſt thou bee willing God ſhould deal thus by thee?

3 If thou wilt not love till Saints bee perfect, then thou wilt never love.

Uſe This reproves many; Conſider,

1 How ſad will it bee to have Saints go, and tell God of their wrongs.

2 How wilt thou bee aſhamed when Chriſt ſhall vindicate his Saints.

3 What wilt thou do when Chriſt ſhall come, *Mat.* 24. laſt.

4 Chriſt takes all done to Saints, as to himſelf, *Saul, Saul, Why perſecuteſt thou mee.*

5 It is a ſigne of a graceleſs heart, 1 Joh. 2.9.11. *Hee that ſaith hee is in the light, and hateth his brother, is in darkneſs, even until now. But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither hee goeth, becauſe that darkneſs hath blinded his eyes.* Chap. 3.15. *Whoſoever hateth his*

his brother, is a murderer, and yee know that no murderer hath eternal life abiding in him. Chap. 4. 8. 20. *Hee that loveth not, knoweth not God, for God is love. If any man say, I love God, and hateth his brother, he is a lyar. For hee that loveth not his brother whom hee hath seen, how can he love God, whom he hath not seen?*

Use. Love one another; Consider how the Apostle urgeth this, *Eph.* 4. begining and beg for it as one for life, *Phil.* 2. begining.

Of

Of Offences.

Mat. 18. 7.

VVoe unto the world, becauſe of offences.

IN the words read we have,

Firſt, a *fearful woe* coming upon the world, *viz.* the men of the world, ſuch perſons as are without Chriſt, and God in the world. *Woe unto the world.*

Secondly, The *inlet of this fearful woe* unto the world, what that is which is the *original cauſe* of the *woe*, or that opens the door to the *woe* to come in upon the world, that is, *OFFENCES.* By *offences* here, are not meant thoſe Works of Darkneſs which the men of the world commit, Drunkenneſs, Swearing, Sabbath-breaking, Adultery, &c. which Sinners in the world roule in, theſe bring *a woe*, but not the *woe* here ſpoken of; but by *Offences*, here are underſtood *thoſe offences* which others commit; but men of the world take up to their hardning, ſo that the *offence* here which hath *the woe* hanging upon it, is *offence* taken, not barely *offence* given. Obſerve,

Doct. 1. *Though juſt occaſion may be given of*

offence, yet an offence may be ſo taken, as that a man may undoe himſelf, bring a woe upon himſelf in the very taking of it.

Doct. 2. *An offending perſon doth not only damage himſelf, but doth alſo wonderfully damage others.*

1 He damageth Chriſts little ones, as verſ. 6. and that principally by ſhaking their faith; *offences* are a ſhaking thing, they ſhake the faith of beleevers; and therefore it is that *Paul* when he had declared the ſad fall of *Himeneus* and *Philetus*, two that formerly had been of great note and eminency in the Church, her knowing what a ſhaking thing this would be to the poor, to the faith of Gods people, eſpecially the weak, he ſtraightway adds this, *The foundation of God ſtands ſure*, 2 Tim. 2. 18, 19. as to ſay, I know poor hearts, this news that *Himeneus* and *Philetus*, men of ſuch eminency are fallen ſo foulely will ſhake you, make you ready to queſtion all, and conclude, you ſhall certainly periſh one day if ſuch fall; O but be not diſcouraged, for you, though you are weak in your ſelves, yet you are of Gods *foundation*, and that *ſtands ſure*, &c.

2 The offending perſon damageth *the world*, and that with the greateſt damage that can be, what greater damage can a man do to another than to bring the Wrath of God, yea a *woe* from God upon him, this he doth. *Woe bee unto the world.*

The obſervation that I have choſen out of theſe words to inſiſt upon, is this, *viz.*

Doct. *Offences, they are a real and a heavie judge-*

judgement upon the world, or the woe of offences, it falls upon the world.

My intent here is not to handle the common place of ſcandal, or *offence*, my Text having narrowed me up into too ſmall a roome for ſuch a deſign, but only to ſpeak of *offence*, as the ſame hath an influence upon the *world*, and the *men of the world*, and that for the drawing down of *woe* and judgement upon them, and ſo in the carrying on my Doctrine, I ſhall ſhew,

1 What *an offence is.*

2 That *there is an aptneſs* in the world to be *offended.*

3 That *offences* are a judgement, *a real and heavie judgement* upon the world.

4 Why do *offences fall as a judgement* upon the world?

5 When do Chriſtians *juſtly offend* the world?

Firſt, What an offence is?

Anſ. An offence is *that by which another is ſtumbled, or which hath in it a tendency to ſtumble another, as that which he ought not, and it is ſin in him to be ſtumbled at*; as at the ways, works, cauſe, truths, promiſe, people of God; when a thing or action doth really *ſtumble*, or miniſter occaſion of *ſtumbling* to another, as touching theſe, or any of theſe, that may be called *an offence.*

Hence in Scripture, a *ſtumbling ſtone*, a *rock of offence*, are joyned together as ſynonimous expreſſions, whereof the one doth but open the other, as *Rom.* 9. 32, 33. 1 *Pet.* 2, 8.

Chriſts poverty and meaneneſs was a *ſtumbling-block* to the *Jews* in the way of their receiving of him, and their *fall* upon this is called, a being *offended*, Mat. 13. 57.

The preaching of a Crucified Chriſt, and Salvation by ſuch a one, was a *great ſtumbling-block* to that people, they could not beleeve that he that was Crucified, and ſhamefully intreated at *Jeruſalem* was their Meſſiah, for they expected that their Meſſiah ſhould bee ſome great Potentate, and that if he did dye (as is the opinion of ſome of the *Jews* he is to dye) yet that he ſhould dye a more glorious death; neither could they beleeve that Salvation was attaineable by this Chriſt, therefore ſaith the Apoſtle, *We preach Chriſt crucified, to the Jews a ſtumbling block*; Chriſt in this low and ſuffering condition, was a *ſtumbling block*; now it is obſerveable, that as Chriſt crucified is called a *ſtumbling block*, ſo the Croſs is called *an offence*, Gal. 5. 11. the one explaining of the other, and opening the nature of the other [*then is the offence of the Croſs ceaſed*]

Secondly, That *there is an aptneſs in the world to be offended* appears,

1 They *lye in wait for them*, and therefore *very apt* ſo ſoon as ever *offences* ariſe, to take them up.

2 *A ſmall thing will offend them*: that man is *apt* to bee *offended* that a little thing *offends*, who will be *offended* at that another eaſily paſſeth over: now a *little*, a *very little* thing will *offend* the world; what poor *petty offences* did the Scribes and Phariſees take up againſt Chriſt?

one

one while they are *offended*, becauſe hee cureth diſeaſed perſons, another while, becauſe Publicans and Sinners came to hear him preach; another while, becauſe his Diſciples paſſing through a Corn field plucked a few ears on the Sabbath; another while, becauſe when they went to meat they did not waſh their hands, certainly there muſt bee *an aptneſs* to bee *offended*, where ſuch *petty* things *offend*.

3 They *will be offended at good*; that man is ſurely *apt* to take *offence* that will bee *offended* at good, which all ought to love, none to be *offended* at, but the world will; Chriſt preacheth the Goſpel, a good act, the world are *offended* at that, raiſeth *Lazarus* out of his Grave, a bleſſed and glorious act, *offended* at that; *Paul* preached Juſtification, and Salvation by Grace alone, a holy bleſſed doctrine, yet the world are *offended* at that.

4 If *no offence be given they will make offences rather than not be offended*; the Phariſees and Prieſts are *offended* at Chriſt, becauſe he ſaid *deſtroy this temple, and in three days I will raiſe it up*, Joh. 2. 19. yet it is clear, they made this *offence*, for they knew his meaning well enough, and ſo ſoon as he was dead they ſpeake it out, *This deceiver ſaid, after three days I will riſe again*, Mat. 27. 63.

5 They *will take up what may offend them, upon eaſie truſt*, never ſearching the proofe of it, Joh. 7. 52. *Search and look, for out of Galilee ariſeth no Prophet*, only the report of the vulgar for this.

3 That offences are a judgement, a real and

heavie judgement upon the world; there is a *woe* to the world becauſe of theſe, as appears in four or five things.

1 *The beauty and glory of the ways, workſ, truths, people of God, are thus vailed from the eyes of the world*; *offences* are as a ſcar upon the face, though a face may have much *beauty*; yet if there be a ſcar or ſcars upon it, that obſcures the *beauty* to the eyes of the beholder, the ways and works of God have *abundance of beauty*, but now *offences* of the Saints are as ſcars upon the face of Gods workings, ways, &c. by which the *beauty* of theſe is obſcured to the eyes of the world.

The *Jews* were *offended* at Chriſt, and the *beauty and glory* of all his works, his preaching, walking, working Miracles, &c. was hidden to them.

2 *By theſe, miſ-apprehenſions of the ways, truths, people of God, yea contrary to thoſe common convictions that ſometimes they have had of theſe, are begotten in them.* The Scribes and Phariſees could not be without *convictions* ſometimes, and ſtrong too, that Chriſt was that Son of God, that his works were wrought by the power of God, or otherwiſe they could not have been guilty of that ſin againſt the Spirit, which Chriſt chargeth them with; but having drunk in *an offence*, what ſtrange thoughts have they of Chriſt, contrary to former thoughts and *convictions*, they judge him who was faithfulneſs it ſelf, to bee a deluder, a deceiver; who was holineſs it ſelf, to be a friend to, and Patronizer of Publicans and Sinners; who was God

him-

himself, to be Beelzebub the Prince of Devils; his Works, which were wrought by the Finger of God, to be Diabolical: so wonderfully did *an offence* drunk in, upon every occasion work upon them.

In like manner, wicked men cannot but sometimes see a beauty in Gods ways, and their consciences in spite of their hearts tells them, and will make them sometimes confess that they are good ways, and the best ways; but now when *an offence* lies before them, some palpable *offence*, by which an occasion of stumbling is offered, how are their thoughts and apprehensions of Gods ways and people altered, they look upon them as the worst ways in the world, the most deceitful people in the world, &c. now what greater *judgement* can befall a man than to be blinded in the things of God? it was the punishment of the *Jews* for that horrid Sin of theirs in Crucifying the Lord of Life, *Romans* 11. 25.

3 *By these they bear, and fence off from themselves the blow of the Word, and of their own Consciences*; if at any time the *Word* come close to a poor Sinner, and *Conscience* chargeth him home with his prophane and scandalous living, if he can but say this to himself, Why are there not such and such of great Professions that doe as I doe, live as I live, are as bad as I am? a man will so shrowd and shelter himself under this, that though the *Word* come ever so close to him, and *Conscience* charge ever so home, yee neither shall reach him, hee lies in this opinion as in a Bulwark, and from it repels whatever

assaults are made upon him. Now, what a *fearful judgement* is it for a man to bee *Word*-proof, Sermon-proof, *Conscience*-proof, that neither the *Word*, nor his *Conscience* can reach him, yet (as woful and common experience teacheth) thus it befalls poor Sinners in the world through *offences*; *offences* falling upon their hearts, makes their hearts so brawny and hard that nothing will pierce them.

4 *By these they are emboldned to a neglect of, and an opposition unto those very things whereupon their eternal Salvation depends.* A *neglect* of Christ, and an *opposing* heart to the things of Christ, is the general Disease of the World; yet you shall observe it, where the *Word* is powerfully preached, and men sit under it, there men guilty of such *neglects*, do oft under the same meet with gripes, and throbs, &c. and though they have an *opposing* heart in them, yet from the convincement they have of the goodness of the ways of God which they see, and hear discovered, and the badness of their own, they durst not for their ears, break forth into *open opposition*; but now when *offences* arise, then they are *emboldned* to a *neglect* of the most concerning things, for now think they, surely there is not that necessity of these and these things as wee have thought, and are made to beleeve; for were there, certainly such as follow after them would never doe thus and thus, or if the worst come, we shall speed as well as they, and from such a conceit drunk in; now they are bold (who before durst not) to scoff at, and *oppose* the things of Christ, and their own salvation, now what a sad and heavie

judge-

judgement is this, for a man or woman to bee made *bold* in *neglecting* Christ and salvation, *bold* in *opposing* the means of Grace, that now hee can do it without fear or remorse? this comes in upon the world by *Offences.*

5 *By these they are confirmed and hardned in their own wayes of sin.* Nothing doth more *confirm*, and settle a man in his *own way* and opinion, whatsoever the same bee, than this, to set a man of a contrary way, or opinion, to come up to his; Now, when the sinners of the world see the Saints of God coming up to their waies, now they begin to think well of their *own wayes*, which perhaps before they were suspicious of, and to applaud them as the only wayes; for say they, Do you not see that such and such who would seem to walk in contrary wayes, yet come up to us? what need wee doubt of *our wayes*, or call them in question, when as they themselves that speak against them, and would seem to walk in contrary wayes, yet come and walk in them? were not *our wayes* good wayes, they would not. The prophane Drunkard, when a man of profession will come into the Alehouse, and there sit, and bowse and tipple it with him; certainly saith hee, My way is a good way. Now what a *fearful judgement* is this upon a man, when a man is in the high way to hell, and riding gallop thither, and yet is *confirmed in his way*, that it is a good way, that all the world cannot perswade him out of it.

6 And lastly, *By these the world are brought to blaspheme the good and right wayes of God:* as they are hereby *confirmed* in their *own wayes,*

wayes, so also they come to *blaspheme Gods wayes*; for, laying the fault of those that walk in it upon the way, they call *Gods wayes* a deceitful way, a hypocritical way; a way that makes those that walk in it, hypocrites and dissemblers; Thus the dust and dirt that some mens corruptions who walk in *Gods way* raise, the world in a *blasphemous way* retort the same upon the way of God. Therefore after *Davids* fall, *Nathan* comes to him, and tells him, *That by this, hee had given occasion to the Enemies of God to blaspheme.*

Now what a *sore judgement* is this upon a man, when he is arrived to that height of impiety, as to throw the dirt and mire of mens corruptions in the face of God himself, and upon his *spotless wayes*, yet this, poor sinners are brought to by *Offences*.

Lay all together, and see what a *heavy wofull judgement OFFENCES* are upon the world, well might Christ say, *Wo to the world.* It is said; Rev. 12. 12. *Wo to the Inhabitants of the earth, for the Devil is come down unto you having great wrath.* So I may say when *Offences* arise, *Wo, Wo,* to the men of the world, for the Devil is come down among them, the Devil hands abroad *Offences*, hee makes wonderfull improvement of them, they are his weapons and poysoned arrows, *&c.*

4 But why do *Offences* fall as a reall and heavy judgement upon the world?

Reason 1. Because *God would powre out his wrath upon the obstinate sinners of the world, all* man-

manner of wayes: He makes the *word* a viall of wrath to them, their *mercies* a vial of wrath to them, their *afflictions* a vial of wrath to them, their *own ſins* a vial of wrath to them, and that the wrath of God might come upon them to the uttermoſt, and bee powred upon them all manner of wayes, even the *ſins of his people* a vial of wrath to them.

Reaſon 2. Becauſe *by theſe they might fill up the meaſure of their iniquity*. God hath a *meaſure* of wrath filled up, running over to bee powred upon the ungodly of the world one day; and they have a *meaſure* of iniquity, which they go on filling up here, and by how much this *meaſure* of iniquity is filled up, by ſo much doth the *meaſure* of wrath grow greater.

Now becauſe ſinners delight to be *filling up* this *meaſure*, therefore they ſhall not want occaſion, but even God himſelf (that ſo the *meaſure* of his wrath may bee filled to the brim) will lay occaſion before them, by leaving his people and permitting them to fall, that ſo the ſinners of the world thereby may be blinded, hardned, made more notoriouſly vile, and ſo have the *meaſure* of their iniquity, *filled up*.

And therefore it is obſervable, *Pſalm.* 11.6. that God rains *ſnares firſt* upon the wicked, then *fire* and *brimſtone*, and a *horrible tempeſt*. God hath *fire*-- Aye. but firſt God will *rain ſnares*, the Drunkard, Adulterer, Swearer, ſhall have ſuch a thing laid as a *ſnare* before him, to harden him,

him, make him more vile, notorious, incorrigible in his ſin.

O ſinners, ſinners, take heed that now whilſt God is *raining ſnares*, you bee not taken in them, leſt Gods *fire* and *brimſtone*, and *horrible tempeſt* fall upon your heads.

Reaſon 3. Becauſe *it is a matter of wonderful juſtice, and equity that when Offences do ariſe, they ſhould fall as a real and heavy judgement upon the world.* Why? why becauſe the world without any reſpect to the diſhonour that God ſuffers by them, or the reproach of his Name and Cauſe -- *Watch for Offences*, wiſh for them, deſire them, rejoyce in them, publiſh and ſpread them; and therefore it is a *moſt juſt* thing with God, that when they come, they ſhould fall as a *judgement* upon them rather than any; This is that they would have, and therefore let them take them, and the *Wo* of them, Drunkard, Swearer, formal Profeſſor, thou wouldeſt have *Offences* ariſe, they are meat and drink to thee. Lo ſaith God, here they are, take them, and the *Wo* of them, for it is thine, thou haſt longed to ſee them, here they are, thou ſhalt have thy belly full of them in the end.

Reaſon 4. Becauſe *God, as in all other things, ſo alſo in the very riſe and iſſue of Offences, would put a manifeſt difference betwixt his own children, and the men of the world: Offences* come to both, but not to both alike: *Offences* to the godly, they are as the *rod* of a Father for *correction*; to the world as the *rod* of an Enemy for *deſtruction*. To the godly they bring *honey* in the

the tayl of them, to the world a poyſonous deadly *ſting*, a manifeſt difference; To the one, they are *ſeeming judgements*, but *real mercies*, to the other, they are *ſeeming approbations* of their wayes and courſes, but *real judgements* upon their perſons, ſoul and body, for ever, if God prevent not.

5 But if ſuch a *Woe* come upon the world by *Offences*, How may I come to know (that ſo it may bee prevented) when the world is *juſtly offended*, and ſo *offended* as thereby in danger of this *dreadful Woe*?

*Anſw.*1. The world is *juſtly offended when Profeſſors by principles which they hold or maintain, do put out the light of Nature*; for the *light of Nature*, is a *light* that the Heathens have *Rom.*2. and poſſibly a meer natural man that hath no work of grace upon his heart, nor ſavour of ſpiritual things, as ſpiritual, may ſee thoſe things that this *light* directs too, as clearly as Chriſtians; For, though wicked men are blinde in ſpiritual things, and it may be do not do what natural *light* teacheth; yet are they not ſo blinde, but they can ſee this, they ſhould do.

Now when Profeſſors maintain *principles* contrary to this *light*, the world who have the *light*, and ſee by it (and ſo far as they ſee, you muſt give them leave to know) are *juſtly offended*, and can tell them to their teeth, their *principles* are a lye, and themſelves a company of liars and deceivers. As to inſtance, Suppoſe a Profeſſor hath ſuch a *principle*, that there is *no God, but onely that God that is within him*;

him; A wicked man, by the *light of Nature*, will tell ſuch a looſe Profeſſor, ſuch an Atheiſt I ſhould ſay, that his *principle* is a lye, and hee is a liar, for when hee beholds the creatures, and things that are made, the *light of Nature* dictates to him, that hee could never make it, and that therefore there muſt bee an Almighty power by which theſe things were made, are ordered and governed, *&c.*

Again, If a Profeſſor maintain ſuch a *principle*, that there is *no need of prayer, &c.* worſhipping God in ſuch a way, the *light of Nature* will tell him that it is a lye, for the *light of Nature* teacheth this, That God is to bee worſhipped, ſerved, called upon.

Again, if a man, a profeſſing man, one that ſeems to hold ſuch a *principle*, that I need make *no conſcience of any ſin*, or action whatſoever, I may bee drunk, or murther my neighbour, lye with his wife, the *light of Nature* will teach ſuch a one, that this *principle* is a damnable lye, and he is a liar, for the *light of Nature* diſcovers theſe horrid works of darkneſs, and abominates theſe.

Now when men by their *principles*, extinguiſh, and *blot out the light of Nature*, then is the world *juſtly offended*.

Secondly, *When Profeſſors in their practices ſwerve from the rules of morality*. The moral Law was written in the heart of *Adam* before his fall, and therefore it is written in the nature of every man: So that by this, men of the world are able to paſs a judgement upon moral acts, whether they be good or bad; though wicked men can-

cannot judge of the faith of the godly, nor of his works as they are the fruit of his faith, yet they can judge of his morality, and of his acts as they are moral acts.

Now when men of the world see Professors break the *rules and bonds of morality*, and transgress these rules they are *justly offended*, and know, that they do evill, though all the Professors in the world should say the contrary, their profession weighs nothing with them, but is the *greater offence* to them by how much the more they profess, when by this their Profession they think to bear out themselves in the violation of those Laws, which are by nature ingraven in their hearts, and they know as well as themselves. As to give instance, it is one of *Natures Laws* that a man should be *just*, *honest*, and *upright* in his dealings betwixt man and man; Now when a Professor shall *shuffle*, and *equivocate*, and say, and unsay, have no regard to truth; civil equity or justice in words or deeds, the world is *justly offended*.

Again, *Temperance* is a *Law of Nature*, which though worldly men observe not in their practice, yet they know intemperance is a sin; Now when a Professor will sit by the hour together, and blowse it, the world is *justly offended*.

Again, *Modesty* is a *Law of Nature*; now when a Professor shall bee either in apparrel, going, gestures, or speeches, so light as that there is an apparent shew of *immodesty*, the world is *justly offended*.

Thirdly, *When Professors in their whole conversation are like to the world, and singular onely*

only in profeſſion; for obſerve it, when a man by his *profeſſion* gives it out, that hee diſlikes the ways of the world, and is a Subject in another Kingdome, the world doth now expect to ſee *ſingular ſpeeches*, and *carriages*, and *actions* in him, and that his walk ſhould be according to that which he would be accounted to bee; now when the world ſees this man, which gives it out hee is ſuch a one, to ſhape his ſpeeches, ways, courſes, actions, by the Laws and cuſtoms of their Kingdome, when he talks as they talk, and walks as they walk, and acts as they act, is in all things as farre as they can diſcern, one with them, only in profeſſion, and would be another from them, they are *juſtly offended*, and count him, and ſuch as he is, a company of Impoſtors, and Deceivers; for though the world cannot judge of the Laws, and Cuſtoms of the Kingdom of God, which theſe profeſs they relate unto, yet they are ſo well skilled in the Laws, and Cuſtoms, and ways and Faſhions of their own Kingdome, that they can tell when a man walks with them, though they love not ſavoury ſpeech, and godly diſcourſe, yet they judge by what theſe men *profeſs*, that they ſhould have ſuch, though themſelves will ſwear, and lye, and raile, yet they think theſe ſhould not doe ſo, and though they count it no great matter in themſelves to Card and Dice, to Lye, and Cozen, and Cheat, and be Drunk, and Whore, &c. yet they think it is in them; now I ſay, when the world viewing profeſſors, ſee them in their whole converſation like them, and can ſee no difference at all, only they *profeſs*, and we do not, they are *offended*, and that *juſtly*.

Vſe 1.

Vſe 1. Is it ſo, that there is a woe upon the world becauſe of offences? *then all things conſidered, the world hath little cauſe to rejoyce, and make themſelves merry with the falls and offences of the godly*; the *falls* of good men are the Saints *ſhame*, but they are the worlds *woe*; thou calleſt thy companions together, O I can tell you a ſtory; have you not heard it? Such an one, of ſo great profeſſion, of ſuch a way, hath done thus and thus; but hearken man, Ile tell thee a ſtory, haſt thou not heard it? Chriſt when he was here on earth cried out, *Woe unto the world becauſe of offences*; WOE to the Scoffer and mocker becauſe of *offences*, for he ſhall be hardned by them; WOE to the Drunkard, the Swearer, becauſe of *offences*; WOE to the formal Profeſſor, for he ſhall be lulled aſleep in his formal way by them; O WOE, *WOE to the world becauſe of offences*. The world is never nearer the WOE, than when they think themſelves furtheſt from it; when by the *falls* of Profeſſors, they are hardned in their way, and bleſs themſelves in their wickedneſs, and think they are right, then is the WOE dropping upon their heads: Haſt thou therefore been ſuch a one, or haſt thou a heart that delighteſt in it amongſt thy Companions, to make it a part of thy ribald talk, to lay open, enlarge, and laugh at the miſcarriages of godly men? O man, woman, quake and tremble now before the Lord, leaſt this *dreadful woe* fall upon thy head, *WOE to the world.*

Queſt. *Firſt, put caſe I have been, am ſuch a one, is there no way to eſcape this woe, or if there*

be, how may I escape it?

Ans. 1. *Get clear of the world*; the WO is upon the *world*, and so long as thou art not clear of the *world*, thou canst not be out of the reach of this WO, it will fall upon thee.

Secondly, *Mourn for offences, when thou seest them arise*: he that *mourns for offences* when they arise, shall not come under the WO of *offences*; those that *mourned* for the abominations of *Jerusalem*, had a *mark of deliverance* set upon them in the day of its desolation; those that *mourn for offences* when they arise, shall have a *mark of deliverance* set upon them, from the WOE of *offences*, when the same shall fall on the *world*.

Thirdly, *Adjudge thy self for it, as if thou hadst done it*; say, Lord, such a one hath fallen, but behold, here's the Traytor, here's the Malefactor, for ought I know, my Drunkenness, my Scoffing, and Sabbath-breaking, may bee the cause, why such a one is left thus to fall, it may be to harden such a wretch as I am, &c.

Fourthly, *Get, and maintain honourable thoughts of Gods ways, though the miscarriages of those that walk in them, may bee many and very foul*; the thing which proves the undoing of poor sinners is this, they throw the dung of Professors upon the ways of God, and by so doing, their hearts are every day set more off from Gods ways, and more hardned in their own ways of sin, and this draws the WO upon them; wouldest thou escape this WO? then maintaine *honourable thoughts* of Gods ways.

Vse 2.

Use 2. Is it ſo, that there is a *wo* unto the world becauſe of *offences*? *O then, let all the people of God take heed how they offend the world*; if reſpect to Gods glory, which is vaild by *offences*, if reſpect to weak Saints, which are ſhaken by *offences*, if reſpect to our own peace and communion with God, which is broke and loſt by *offences*, work nothing upon our hearts. O let this work, we ſhall bring A WO *upon the world!* undoe the world, harden and damn poor ſinners in the world by *offences*. Let meer pitty to the eternal ſouls of poor men and women in the world, which are like to bee undone for ever, and to ſuffer an everlaſting ſhipwrack upon this rock, make our hearts ake, our ſouls tremble, leſt we ſhould *fall* and *offend* them; O that poor ſouls may not roar out hereafter! O I am undone, undone for ever, through *that offence* that I received from ſuch an one! O my heart was hardned againſt the Word, and all means of grace whilſt I lived, and I am now in Hell, and I dye, I dye for ever through that *offence*, which my heart took up through the walking of ſuch a one!

Q. *But you will ſay, what ſhall I doe, how ſhall I walk, that I may not fall and offend the world?*

Anſ. 1. Be oft in bleſſing God, that hath kept thee from ſuch falls unto this day.

2 *Cenſure and judge thy ſelf*, when thou ſeeſt another fall; ſay, Lord, I might have fallen, I have as juſtly deſerved to bee left of thee to my ſelf as ever any; ſuch a one is fallen, but Lord, why not I? why was not I the man? why was not I the woman? how comes it that I ſtand,

what hath kept me all this while?

3 *Deal gently and tenderly with thy Brothers wound*; doe not cruelly and mercilesly rake in it, lest God make *a wound* in thy sides, in thy conversation for others to rake in, *Gal.* 6. 1.

4 *Hearken to the voyce of offended conscience*; an enlightned man ever first *offends* himself, *If thy right hand offend thee, cut it off.* Conscience is first *offended*, and if men did but hearken to the *voyce of conscience* when that is *offended*, and labour to nip the offending monster in the head, it would never grow to that height as to be seen of others, and to *offend* them.

5 *Walk with fear and trembling*; be not high minded, but fear, is a needful word in this case, he that creeps on the ground gets no falls, but he that will soar in the air let him look to himself. You know what the Wise man saith, *A haughty minde goes before a fall*; when *Peter* had ceast fear, and had most pride and carnal confidence, then was his fall.

6 *Act faith much in the promises of perseverance*; as, *I will put my fear in their hearts, that they shall not depart from me*, Jerem: 32. 40. and renew the actings of faith in such promises, so oft as thou seest others fall.

7 *Nourish no Dalilah in thy bosome*; *Sampson* played with his *Dalilah* in private a while, but at last his *Dalilah* brought him upon the open stage. So,

8 *Do not, while thou beareſt thy self upon the grace of God, allow thy self in the practise of any known evil*: God will bear with much in his Children, rather than he will shame them before the

the world, but hee will never bear with that, that I should make his Grace the Patron of my Sin, because he is free, and will pardon me, and never damn me; therefore I should bee more ventrous to wound Christ, grieve his Spirit, dishonour his Name, shame his ways and people, than otherwise I durst be.

9 And lastly, *Play not upon the borders of any sin*; The fly that plaies about the Candle, is at last burnt in it; the Childe that wil be ever playing upon the pit side, at last drops into it. It is a dangerous thing, and that man or woman is not far from some shameful fall, whose heart is come to that, that they will goe as near to sin as they can. The wise man knows, the further he keeps out of the Lions reach the safer he is, and none but children and fools will play with his paws.

Obj. *But put case I have fallen, and offended the world, what shall I doe? Is there now no hopes for me, no remedy for such a disease?*

Ans. Yes, all things are possible to him that beleeveth, though this sin be a mountain, faith will remove it. But wouldest thou know what to doe?

First, *Humble thy self before God for this thy sin*; labour to clear thy self before him, that so though wicked men in Hell should accuse thee hereafter, yet God may have cleared thee, before they accuse thee.

Secondly, *Labour to make the fence strongest, where the gap has been broken*; if pride has cast thee down, begge above all things humility; if earthly-mindedness, above all things heavenlimindedness; if extravagancy in words, above

all things keep a watch.

Thirdly, *Pray to God that others may bee kept:* Thou haſt been laviſh of Gods honour, and it is now too late to remedy that, labour now to fetch God in honour, by endeavouring to prevent others from the like.

Fourthly, *Take all well and thankfully*, whatever ſhame, or loſs God caſts upon thee for it.

Fifthly, *Let thy words*, as well as thy deeds, be *a warning* to others.

Sixthly, *Labour now by all ways, to doe all the good thou canſt* to poor ſinners, thou haſt done them a miſchief, it is too late to help that, only thou art to mourn for it, and leave the iſſue with God; labour to make it up, by doing others good.

Matth.

Matth. 11. 6.

And bleſſed is he, whoſoever ſhall not be offended in me.

THe words, naturally hold forth theſe two things to us:

1 That there is an *aptneſs and proneneſs*, even in good men to be offended.

2 That it is a *bleſſed thing*, for a man or woman to get over this evil.

Either of theſe will afford us many neceſſary Queſtions; but I ſhall not ſtrictly tye up my ſelf to either: but I have fixed upon this Scripture, to ſpeak ſomewhat to the ſubject of *Offences* more in general, as it is a *caſe of Conſcience.*

OFFENCE is two-fold, either *offence given*, or *offence* taken; *Offence given*, is, when by ſomewhat tranſ-acted, done, or ſpoken, *an occaſion of ſtumbling*, and being offended, is laid before others: An *offence taken*, is, when at the *occaſion of the offence*, the other is offended.

Of either of theſe, there is an offence, *good* and *bad.*

1 There is a *GOOD offence given*, and a *BAD offence given:*

1 A *GOOD offence given*, is that *offence* which hath *no evil* in it, in respect of the *Giver*, though yet it proves an *offence* to some, and this is,

1 When *by instructing of the weak in things necessary to be known, I doe offend the superstitious*; Thus Christ *offended* the Pharisees, *Matth.* 15. 10, 11, 12. *Hear and understand; not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, this defileth a man. Then came his Disciples and said unto him, knowest thou that the Pharisees were offended after they heard this saying?*

2 When *by maintaining of my Christian liberty against those who would infringe it, I doe offend the obstinate.* Thus *Paul, Gal.* 2. the beginning.

3 When *by the light of Christian Doctrine and conversation, I doe offend the world, by discovering and destroying their deeds of darkness*: thus the Apostles when they went forth with the Gospel, did in all places *offend.*

4 When *by following of God in somewhat which I am really convinced is my duty, yet dark to another, I do offend that other.* Thus *Peter by going unto* Cornelius's *house.*

2 A *BAD offence given*, is, when an *offence hath evil* in it in respect of the *Giver*, which is.

1 When *by compliance with some that are Superstitious, I do endanger the faith of such who are free from superstition, and not addicted to it.* Thus *Peter*, Gal. 2. by compliance with superstitious Jews, endangered the faith of the Gentiles who were free from superstition. vers. 11. *But when* Peter *was come to* Antioch, *I withstood him to the face,*

face, because he was to be blamed, verſ. 12. *For before that certain came from* James, *he did eat with the Gentiles; but when they were come, hee withdrew and ſeparated himſelf, fearing them which were of the Circumciſion* —— verſ. 14. *But when I ſaw that they walked not uprightly, according to the truth of the Goſpel, I ſaid unto* Peter *before them all, If thou being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?*

If I muſt *offend*, let me ever *offend* the ſuperſtitious, rather then by *offending*, endanger thoſe who are free.

2 VVhen *by an unadviſed uſing my Chriſtian liberty, I do offend the weak that cannot bear it*; thus rather then *Paul* would *offend*, hee would eat no fleſh, 1 *Cor.* 8. 13. *If meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leaſt I make my brother to offend.*

3 VVhen *by extravagancy of words or actions, I do offend the world*, and ſtumble them at the ways of God.

2 *Offence taken*, is likewiſe two-fold; A *GOOD offence* taken or *BAD*; a *GOOD*, is that, which though in reſpect of the *thing it ſelf* it may be *evil*, yet hath *no evil* in it, but is good in reſpect of *the Taker*; A *BAD* is that, which although the *thing it ſelf* may bee *good* or *evil*, ſometimes one, ſometimes another, yet is *ever bad* and *evil* in reſpect of the *Taker*.

1 A GOOD *offence* taken, is,

1 VVhen *I am offended at that whereat God is offended, the faith or ſalvation of another endangered, meerly becauſe God is offended.* This

is that anger without ſin *Paul* ſpeaks of, *Epheſ.* 4. 26. thus *Paul* was *offended* at *Peter*, Galat. 2. verſ. 11. 12. 14. becauſe hee did not only ſin againſt God, but alſo endanger the faith and Salvation of weak Gentiles, by his Judaizing.

2 VVhen *I am offended at the love of a good man, when his love towards mee is carnal, and tends to hinder mee in ſome work or deſign for God, which I have in hand.* Thus Chriſt was *offended* at *Peters* love, *Matth.* 16. *verſ.* 22, 23. --- *Be it farre from thee, Lord* --- *But hee turned, and ſaid unto* Peter, *Get thee behind me Satan, thou art an offence unto me, for thou ſavoureſt not the things that be of God, &c.*

2 A *BAD offence* taken, is,

1 VVhen *I am offended at the grace of God to others, becauſe it caſts ſome diſgrace upon my ſelf.* Thus *Jonah* took *offence* at Gods grace to *Nineveh*, becauſe he ſhould bee called a falſe Prophet.

2 VVhen *I am offended at the apparent works of God, becauſe I am laid by, and not I, but others uſed in the doing of them.* Thus the Scribes and Phariſees did take *offence* at Chriſt.

3 VVhen *through a careleſs neglect, I take up that as an offence, which by induſtry and ſearch of Scriptures, would be a ſtrengthening to my faith.* Thus becauſe the Meſſiah was to bee of *Bethlehem*, and the houſe of *David*, the *Jews* were *offended* at Chriſt, becauſe he was of *Galilee*, and the houſe of *Joſeph* (as they thought) whereas by ſearch in their Genealogy, they might, to their confirming, have found him of *Bethlehem*, and *Davids* houſe.

4 VVhen

4 VVhen *I am offended at the ſin committed*, becauſe of the perſon that commits it.

5 VVhen *I am offended at the wayes, and truthes of God, becauſe of the miſcarriages* of ſome walking in thoſe wayes, profeſſing thoſe truths.

Caſe 1. *How farre am I to have reſpect to that offence which another doth, or will take?*

Anſw. There is a double riſe of *offence* taken.

1 Sometimes from *weakneſs only*, and that either of *Knowledge*, or *Grace*.

2 Sometimes from *wilfulneſs only*, or weakneſs and wilfulnes *mixt*.

In the firſt, I am to have ſome *reſpect to anothers offence*; whether the riſe bee from *want of light*, ſo *Paul*, in circumciſing *Titus* had reſpect to the *offence*, that otherwiſe the *Jews* would take, through *want of light*; or whether it riſeth from *weakneſs of grace*, or from ſome violent, and apparent temptation upon him at preſent.

In the latter, I am to *ſlight* it, as though there were no ſuch thing.

Q. *How may we know when the riſe of an* offence *is from wilfulneſs only, or from weakneſs and wilfulneſs together?*

Anſ. 1. *When there is ſuch a promeneſs to take* offence, *as that very thing offends.* This diſcovered the *offence* of the Scribes and Phariſees to be *wilful*, becauſe it was ſo common with them to be *offended* at Chriſt, that Chriſt can do nothing, but they are *offended* at it; one while they are *offended*, becauſe hee cured a man on the Sabbath day,

day, another while becauſe he did eat with Publicans and Sinners, &c.

2 *When ſmall petty things offend*, thus the *wilful offended* Phariſees are *offended*, one while becauſe Chriſts Diſciples plucked ears of Corn, another while, becauſe when they went to meat, they did not waſh their hands, &c.

3 When offence is taken even *at that which is good.*

4 When the very ſame thing that is *well approved of in ſome, in others offends.*

5 *When there is a management of the offence in a crafty way, ſo as to draw the Party offended into ſome ſnare*; by this *Paul* diſcerned their *offence* to be a *wilful offence*, Galath. 2. verſ. 3, 4. *But neither* Titus *who was with me, being a Greek, was compelled to bee circumciſed, and that becauſe of falſe Brethren unawares brought in, who came in privily to ſpy out our liberty, which wee have in Chriſt Jeſus, that they might bring us into bondage.*

6 *When men will put ſuch an interpretation upon a thing, as may either beget or nouriſh an offence*, when as yet they know how to put another interpretation upon that thing.

7 When men will take up whatſoever may offend them, *upon eaſie truſt.*

8 When men *lye at a catch*, for ſomewhat which may offend them.

In caſes of this nature, I am *not to regard* the *offence* of others, but as Chriſt ſaith, *Matth.* 15. v. 14. *Let them alone*, -- So let them bee *offended* if they will.

Caſe 2.

Caſe 2. *What is to bee done, when the Caſe is ſuch, that I muſt offend on the one hand or the other? or thus, when the Caſe is ſuch that I ſtand between two parties contrary to each other, and muſt offend the one of them, whom am I in this Caſe to chooſe to offend?*

Anſw. This Caſe is the very ſame caſe that was *Pauls*, Gal. 2. hee was caſt betwixt two ſorts of men, and obſerve the perſons too, godly on both hands. The one were *Jews* who were ſcrupulous about Ceremonies, and particularly whether or no it were lawful to eat meat with the *Gentiles:* The other were beleeving *Gentiles*, who being through the preaching of *Paul* rightly grounded and ſettled in the faith of the Goſpel, had no ſuch ſcruples among them.

Of theſe two, hee muſt *offend one*, as the caſe lay thus. If with *Peter*, and the reſt hee would not withdraw, hee muſt of neceſſity *offend* the ſcrupulous brethren come down from *Judea:* If on the other ſide hee did, then by this act hee plainly foreſaw hee ſhould *endanger the faith* of the *Gentiles*; hereby cauſing them to think ſuch Ceremonial obſervations were things neceſſary, and ſo indeed compell the *Gentiles*, i. e. by ſuch an example (as hee ſaith to *Peter*) to live as did the *Jews*.

Now, *What doth* Paul *in this caſe?*

Why notwithſtanding the temptation was ſo great, that hee ſaw of neceſſity there was no avoyding of it, but that ſhould hee now comply a little, the *Jews* would bee in a manner irreconcileably *offended*; nay ſo much the more

more would they bee *offended*, and by so much the more must hee look to pass under high censures, by how much *Peter* the Pillar of the Church, hee complies and conforms; yea *Barnabas*, *Pauls* companion, hee doth too, vers. 13. and all the rest; So that *Paul*, if hee will not comply too, hee must differ from all, and run the censure of all.

But on the other side, *Paul* considers, that there were a company of poor *Gentiles* to whom hee had rightly preached the faith of Christ, from which doctrine they had received the peace and comfort of the Holy Ghost; and hee considers further, that in case hee should now comply with these *Jews* to win them, hee should thereby *shake the faith and comfort* of the other; these things considered, hee opposeth himself to this compliance, and publickly reproveth *Peter* himself, that Pillar of the Church, and the head of the Compliers, vers. 11,12,14.

And indeed, the example clearly proves this; *That a publick compliance, to the shaking, or endangering the faith or comfort of any, deserves a publick reproof.*

Now from this instance of *Paul*, I give in my answer to the case propounded, thus. *That when the case is such, that I must of necessity offend one party, I am to choose to offend them, bee they the strong, or be they the weake, whom I cannot please without an endangering of the faith and comfort of some others, in endeavouring to doe it.*

Now, by *endangering the faith and comfort* of

of others; I mean thus, When others are ſettled and confirmed in *ſuch principles*, whether they bee in things of Doctrine or Diſcipline, as I am perſwaded are the truths of Chriſt, and ſuch truths too, as are of uſe and benefit to the people of God, by which they have been inabled to walk more cloſely with God, been more ſtrengthned to reſiſt temptation, and corruption, been made more uſeful to the edifying of one another, have had their communion with God increaſed, *&c.*

When by a compliance with any other, to win them, I ſhall *ſhake theſe* in their *principles*, I am then guilty of *endangering the faith and comfort of others*; And when the caſe is ſuch, I am bound, and it is a neceſſary duty to *offend*, yea though it bee all the world, rather than in the leaſt, to *endanger the faith and comfort* of any one ſoul.

This caſe I have opened, clearly ſhews, that the *weak brother* is not alwayes to bee *pleaſed*, and the *ſtrong offended*; for as it is clear from *Paul*, thoſe who made ſuch ſcruples, were alwayes the *weake*, yet here, rather than *Paul* will *endanger the faith* of the *ſtrong*, hee will chooſe to *offend* the *weake*.

FINIS.